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"Our Country—God's Country"
PROGRAM FOR HOME MISSION WEEK



Subjects for discussion by the Churches
During Home Mission Week
Nov. 17-24, 1912.



SUNDAY, Nov. 17th

- A. M. Our Country's Debt to Christ.
P. M. Unity in Making Our Country God's Country.

MONDAY, Nov. 18th

American Indians, Africans and Asiatics.

TUESDAY, Nov. 19th

The Frontier and the Island Possessions.

WEDNESDAY, Nov. 20th

The immigrants.

THURSDAY, Nov. 21st

The Rural Regions and the Cities.

FRIDAY, Nov. 22nd

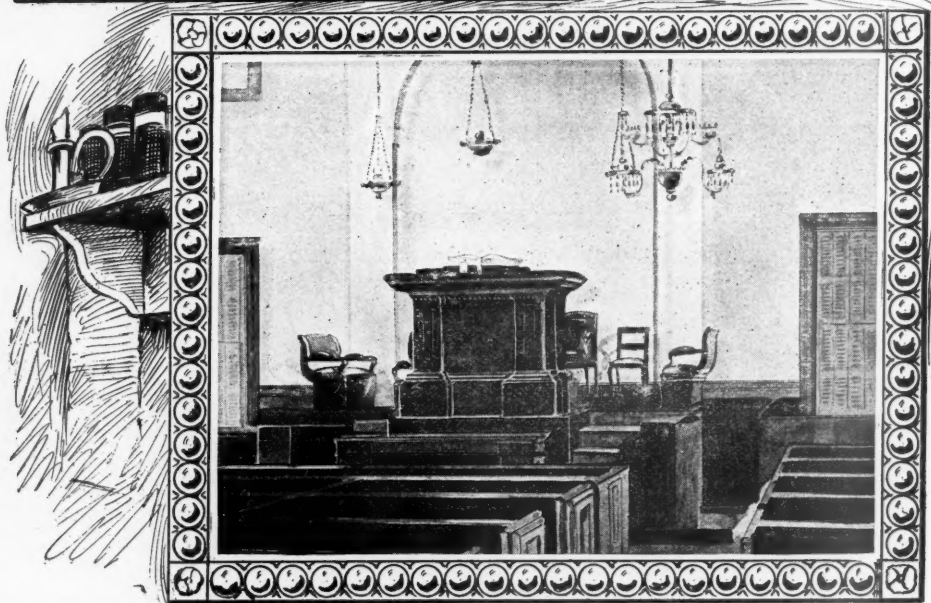
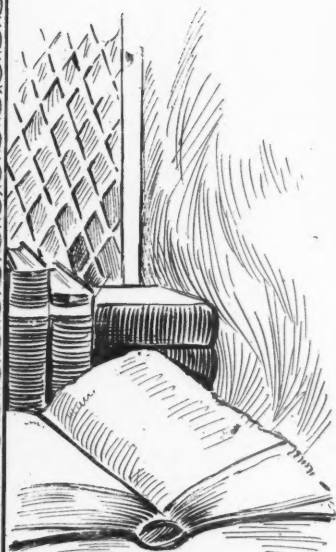
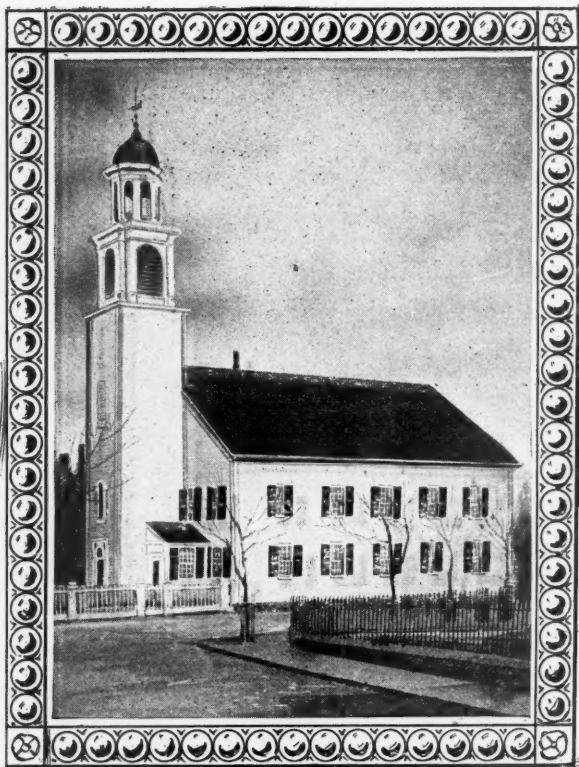
American Social Problems.

SATURDAY, Nov. 23rd

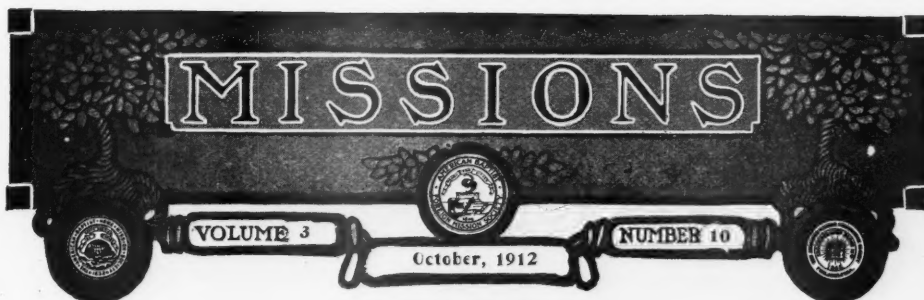
Prayer and Fellowship.

SUNDAY, Nov. 24th

- A. M. Our Country's Opportunity for Christ.
P. M. Unity in Making Our Country God's Country.



The Old Church at Salem, in which Adoniram Judson and his four companions were ordained in 1812



The World Currents



THE news concerning conditions in Mexico is disturbing and ominous. The failure of President Madero's government to safeguard the lives and property of Americans and other foreign residents of the Republic has led to a protest from President Taft something in the nature of an ultimatum, and as we go to press it seems to be President Taft's plan to summon Congress in special session, if necessary, so that whatever is done may be done by Congress and not simply by the Executive. If intervention should finally become necessary, it would doubtless mean war, and the inevitable sacrifice of many American lives, as the Americans in southern Mexico are too remote to receive protection in case of an uprising. The Mexican feeling

against the "gringos," as they derisively call the Americans, is bitter at best. It is certain that the President will intervene only when such action becomes imperative, and then with the approval of Congress. Affairs in Mexico are perplexing and pitiable, and the outcome is unpromising.

In China the fears of many that rebellion would break out have not been realized. Dr. Sun Yat Sen has made his visit to Peking and been cordially received, and his speeches have made for peace and progress. President Yuan Shi Kai has acted with great wisdom and tact thus far, and optimism prevails regarding the future. For this we are profoundly thankful. Of course the way to a thorough establishment on new and strange grounds is long and difficult, but a people that has disclosed such remarkable powers of adaptation can be trusted still further to astonish the outside world.

Dr. Dearing has sent a copy of the Japan Times giving an account of the late Emperor's death and estimate of his character; also a sketch of his son, the new Emperor, who is as democratic as his father, and bids fair to be as wise and good a ruler, and to gain speedily a firm hold upon the affections of the people. Emperor Yoshihito has had thorough training, traveled extensively through his country, is of simple habits and most kindly heart. Thirty-three years of age, he comes to one of the most important positions occupied by any ruler. All the world will wish him well, at least all of it that is Christian and disinterested.

With this issue we begin to give special thought to Burma and India, as the year of centennials begins. As for the home land, it is a time for thoughtfulness and prayer for divine guidance, that the home base of missions may become more Christian.



ON THE RANGOON RIVER, RANGOON IN THE REAR DISTANCE. MR. AND MRS. JUDSON ARRIVED HERE IN JULY, 1813, TO FOUND THE BURMAN MISSION

The Immortal Seven

**Judson and His Associates — The Sun-Bright List — The King of Missionaries
The Renowned Heroine of Ava—The Belle of Bradford—Orator of the Group**

By James L. Hill, D.D., of Salem



IF ever a missionary has been practically canonized it is Judson. His name shines in the firmament of missions as a star of the first magnitude. He seems to have possessed an unusual share of the heroic character. In accounting for the apostle to Burma, whose praise is in all our churches, it is suggestive to notice that he had a slogan. He knew exactly what he wanted. There is power in a banner with a device. The great religious movements in history have always had a watchword. It concentrates. Adoniram Judson set out distinctly, as his life work, to

execute a translation of the Scriptures into a language in which they had never before been known and to collect a church of one hundred members among the heathen. Does any one ask what Christian enterprise was on foot a hundred years ago? Let him look at this program. Judson becomes a voluntary exile in one of the darkest places of the earth. He is like a man buried alive. He is a workman but has no tools. He has a message but no medium. He is tongue-tied. Tyndale and Wickliffe and Luther translated the sacred oracles into their mother tongue, but Judson, like Eliot, the apostle to the Indians, had to acquire all the idioms of a barbarous people and to learn customs that were rooted in a past to which at first he had no key.

Beginning his work among

THE BENIGHTED IDOLATORS OF THE EAST exactly where the apostles left it, only with the difficulties of the situation very much increased, for the first six years he appeared to have gone upon a forlorn hope. The epic muse has found the choicest themes in the struggles of the good and brave who have pursued some noble aim against adverse fortune. To reward a decade of incredible trial, persecution and imprisonment Judson had but one small

the land where the Baptists have had their greatest success, has become now itself an evangelizing power, giving in one year \$31,616.14, ranking thus third in the list of donors to the Foreign Society, only Massachusetts and New York having precedence. If you say that Judson has not done all this, you must admit that with a fine sagacity and devotion he led the way.

GOD'S PROVIDENCES ALWAYS MATCH

The fulness of time had come. The clock strikes the hour and the man of destiny



ADONIRAM JUDSON



ANN HASSELTINE JUDSON

church of eighteen. But there were, at his death, seven thousand Burmese and Karen Christians; and the American Baptist Missionary Union that sustained him, reckoning from the birth-hour of our foreign missions and so including even the fruitless, formative years, has organized a church on its mission fields for every three weeks and baptized a convert for every three hours day and night. "The only time I felt that I wanted to be orthodox for an hour," said the last speaker at a Unitarian Convention, "was the hour in which I noted the great missionary triumphs of orthodoxy." The land in which Judson found a dungeon with its horrors;

stands forth. Gladstone says that the first fifty years of the century, which would cover the formative period of Judson's work exactly, marked more progress than the previous five thousand. What a bundle of history such a life binds up and what a power it shows such a man to have been.

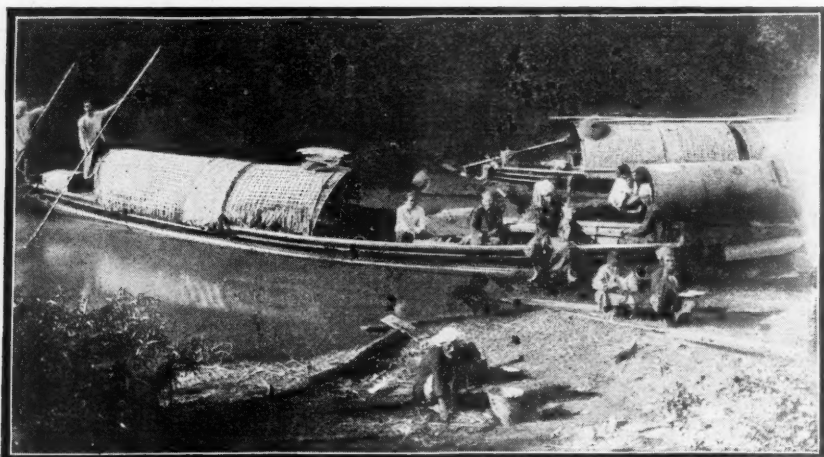
The year 1812, lifted into such prominence by beginning our world-famous work in the dark places of the earth, is now styled *Annus Mirabilis*. It opened early with the ordination on February 6 of Adoniram Judson, Samuel Newell, Luther Rice, Gordon Hall, and Samuel Nott. Mrs. Judson was present, the bride of a day, and Harriet Atwood, the fiancee of

Newell. These are familiarly called here in Salem "the Sacred Seven."

LINKED TO A GREAT CAUSE

By reason of their issue some dates tower like mountains above the dreary annals that fall between. In our Christian history this is the range of highest peaks: A D. 1, 33, 1492, 1620, 1776, 1812, 1863. The last date precipitated an unexampled work at home, the next earlier one brings distinctly before us those, who, as our representatives, first knocked with their message of light at the gate of the old world. The success of Judson and his associates, their contributions to our religi-

and it became their pedestal, and upon it they stand conspicuous. Judson inherited some money but promptly turned it over undiminished to the mission board. When times were hard he asked to have his stipend reduced. He merged himself in the cause. He came to be known as the "Jesus-man." He objected to the title Doctor of Divinity, preferring that of Missionary. By this designation he always alludes to himself. His home was "The Mission." While he was without a single convert a little inattention to his personal appearance would appear excusable, but no, any opinion formed of him was an estimate of a missionary. It is suggestive that the



NATIVE BOATS ON A BURMAN RIVER

ous history, and their claim upon the remembrance of mankind, spring from one line of deliberate action more than from any other cause or condition whatsoever. Their imperishable fame, their influence and power, come from what they identified themselves with. What would Paul be without his identification with the Christian gospel? What would Columbus be without his relations to a new continent? What is Lincoln except for identification with emancipation and a reunited nation? The "Sacred Seven" espoused missions and gave themselves to the alliance absolutely, with all abandon. They glorified the cause and it in turn was the making of them. They firmly established the work

chief message left him by his dying wife was that he should not shrivel, as Carey expressed it of his son Felix, from a missionary into an ambassador. He was always, though perhaps needlessly, on his guard against secularizing the mission. In the ablest, finest appreciation of him probably ever given, the glowing orator appears to tremble at the apparition, at the ruin and loss that would have been sustained if a man of such decided ability, so full of soul and sensibility, at any point had gone off on a tangent.

A REMARKABLE FAMILY GROUP

His name is not alone. He was a center of a family group to which undoubtedly

no parallel can be found in ancient or in modern history. Ann, Sarah, and Emily shared in his labors, rose to his height and deserve to shine beside him. A reversal or any change whatever in the order would have made the whole result impossible. No one of the three could possibly have taken the place or have done the work of either of the others. He is inexpressibly indebted to each of them. One of them unquestionably saved his life when hardly the foundations of his monumental work had been begun. Another, who even surpassed him in a fine discrimination of words, sympathized with him in his great work of translation; and the third, who had the finest appreciation of him, ranking him as a "lion" and "wonder," in exquisite language gives us an estimate of him, a word picture of the closing scene, and a clear reflection of his habits, spirit and style of oratory, without which the world could not have known him as it now does.

To the wife of his youth, Ann Hasseltine, affable, winning, having superior endowments of mind, peculiar vivacity, animation and sparkle, with warm attachments and engaging social qualities, undoubtedly belongs the praise of being the first woman from this country to exchange for Christ's sake her friends and her country for the "abomination of the heathen."

With no example to guide and allure her, in an unequalled demonstration of missionary feeling, she rose superior to the prevailing spirit of the times, and the light of her example continues to shed radiance on the path of succeeding generations. "Nor do I yet know that I shall have a single lady companion, but God is my witness that I have not dared to decline the offer that has been made me." With a heroism and fidelity unsurpassed in missionary annals

THE RENOWNED HEROINE OF AVA

marked out a pathway for herself absolutely untrodden, shedding upon it imperishable luster, and introduced to the world

a marked feature in the new acts of the apostles, which is the apostolate of woman. She wreathed with unfading honors woman's missionary work so honorable to her sex and her country. It attracts an increasing company and constitutes one-third of the entire force in the foreign field, and must now go on in circles widening until they shall teach no more, saying, "Know the Lord." The cost of self-exile to a woman, to live among the dark-browed and dark-skinned in a neglected country, to bury herself in India, may be inferred from the flat refusal of Carey's wife to go with him to India, so that he and his oldest son, Felix, embarked on the *Oxford* without her. His letters to her and to his father revealed the tenderness of his love for her and the severity of the struggle between duty and affection. During the ship's enforced delay Carey's wife reconsidered her refusal and consented to go with him on condition that her sister



GRAVE OF MRS. JUDSON AT AMHERST

should accompany her. This does not sound much like Mrs. Judson. Luther Rice finished his career of great usefulness and devotion, unmarried. He was not without "the object of his affections and there was a strong attachment, mutually indulged." He hoped she might be willing to accompany him on the mission, but a distinct negative was given to the question, thus releasing him from all engagements

with her provided he should determine to go. "After many painful thoughts" he forsook all, and made the voyage to India with the result that he, like Judson, by his Bible studies became a Baptist.

THE BELLE OF BRADFORD

To Harriet Newell, who went out in the *Caravan* with the Judsons, belongs the distinction of laying her life first on the altar of sacrifice in the cause of foreign missions. She was the Belle of Bradford. She had large, fine eyes and was often called the "star-eyed beauty." She was extremely winning, idolized by all who knew her, and made friends everywhere. Mothers named their daughters after her, and her life, which is almost entirely written by herself and amounts to a young girl's autobiography, had the widest circulation. There are few persons who can read her life and know of her consecration; of her peculiar affection for her mother; of her glee at her first sight of India and of the natives; of the pilot in calico trousers and a white cotton short gown who came aboard the *Caravan* to take the vessel into port; of her bright expectations, being in the very prime and bloom of her youth; and of her disappointment, her sufferings, and her death, without tears. Her life takes hold of the public mind for exactly the same reason that Harriet Beecher Stowe's *Uncle Tom's Cabin* does. It has in it many and indeed most of the same elements. First of all, it has immortal pathos. It is a love story. She writes to her mother, after her marriage, that she is perfectly content, and that she wants her mother to remember this whether she lives or dies. Her mother had consented to her going, at eighteen, for the reason that the girl felt it to be her duty to go. She made it a matter of conscience, and the mother, notwithstanding her love for her daughter, did not feel at liberty to put herself between her daughter and a sense of duty. Dr. Woods of Andover got hold of the letters written by the lovely girl to her mother and of a few letters written by her young husband to her mother and published them, with some things from her diary and other sources, and it became, though not a large

volume, the greatest dynamic in early missions. If religion appears lovely when seen in its principles, how much more so when seen in the conduct of talented, devoted, excellent men and women. In no way is a person so likely to be truly known as in his familiar letters. They often express the nature and spirit much more effectually than the best biography. Harriet Newell and all the Judsons were medalists in letter writing. The friendly craft was in their day much more in vogue than at present. They were not writing for the public eye, and a person who is not prepared to unlock his heart can never write a great letter. Without their letters we should not know the real Judson, and Harriet Newell would be swept from the firmament, which would be like the loss of a star.

Dr. William Goodell, who became a distinguished missionary and a great translator, who was influenced to enter his work by his presence at the ordination of Judson and his associates, says that he was profoundly stirred by the life of Harriet Newell. He saw her here at Salem and remembering her, says, "I could not restrain my tears while looking on her likeness." In any personal library, note the scantiness of feminine biography up to the Judsons and Harriet Newell. The shelves are loaded with Napoleon, Johnson, Whitefield, Edwards, Washington and Franklin, but up to the year whose centenary we are now celebrating how few comparatively are the biographies of women. These first missionaries opened not only a new sphere of activity and usefulness and distinction, but also revealed a work that is exclusively appropriate to women. They can best enter into sympathetic relations with those in lowest degradation. With the advent of the Judsons and Newells the old monkish idea of religious methods was gone. The Roman Catholic church teaches the celibacy of the clergy, for the reason, as stated in their literature, that a mission requires it. Not with such conditions as existed in India, not where there is social female inferiority, not where evils exist that must be slain ingloriously like Abimelech and Phyrus by the hands of women.

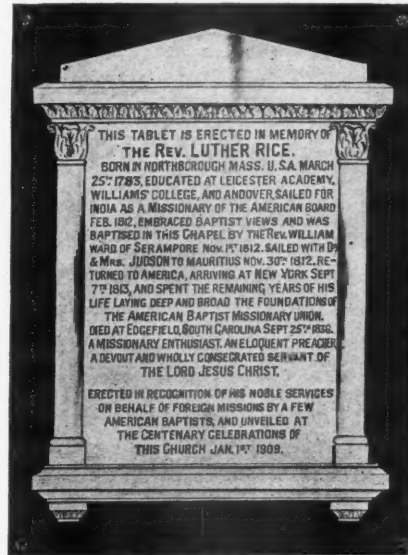
LUTHER RICE

It was the design of the missionary board to send out but four men. To attempt to do more, in the opinion of Dr. Spring would stagger the churches and make the project seem rash and impracticable. When Luther Rice asked to be added to the list, he was accepted only eleven days before the ordination on condition that he would occasion no additional expense, but provide for his own outfit and raise the money for his passage. With this hard condition he cheerfully complied, and immediately started on horseback, and traveled day and night, in the depth of winter, to assemble the wherewithal. It was owing entirely to an intenseness of feeling which could neither be restrained by himself nor resisted by the prudential committee that he was enabled to force his way through the almost insuperable difficulties of the case so as to go to India at that time. "I had to provide, by begging, the funds for my outfit, passage, etc., and all this in the space of nine days; for two of the eleven passed before I learned that the day for ordination had been fixed upon. Three more were consumed in agonizing and successful—successful only because agonizing—efforts with the prudential committee, leaving only six days to provide the necessary funds. By the signal aid of Providence this was effected."

A GREAT MISSIONARY

"Perhaps no American has done more for the great missionary enterprise. It is thought the first American Foreign Mission, on which he went to India, associated with Judson and others," continues the inscription on his marble tombstone, "originated with him." When opposition began to rear its brazen front and the missionaries were forced to retire from India to the Isle of France, as Rice found himself one-third of the way to the United States, as he and Judson had become Baptists and no support was either organized or in sight, it was judged best by them that Rice should return to this country to rally the forces in this denomination. He was received with great affection. Above the ordinary height, robust, perfectly erect, making a fine appearance in the pulpit, and

having, beside his commanding presence, talents of the very first order, sprightliness, pathos, and a vigorous, natural eloquence, always exceedingly felicitous and impressive, sometimes overpowering, the term orator was often applied to him; and as his pulpit efforts were highly attractive he was ranked as one of the most interest-



ing and effective speakers in the land. As the churches were quietly slumbering over the Saviour's last command he was kept "flying through" every part of the country like an angel with a message of life and light. The use of his mother-wit is said to have been the only defect in his character. He was led to its use at times by the natural vivacity of his nature, but the general feeling of the times was against its exercise and he strove to amend, although he still delighted to look at the bright side of things. He had excellent taste in music, had taught its art, possessed a sociable disposition and was a fine conversationalist.

WAYSIDE WORK

On one of his journeys in the interests of the foreign mission, he visited Lynn and found three or four Baptist families. They had no public meetings and he inquired if it was not their duty to establish lectures by Baptist ministers weekly or

semi-monthly, offering at the same time, if they would open their doors for this purpose, to go and engage the clergy of Boston and other places to supply them. This lecture was regularly maintained for two years and part of the time once a week, and this grew, through his initiative, into a large and prosperous church which has now expanded into several thrifty and beneficent Christian communities. But his greatest work was in unifying the scattered Baptist churches and in developing an entirely new denominational consciousness. "No Baptist," his epitaph states, "has done more for the cause of education. He founded the Columbian College in the district of Columbia." To this inscription could be added, "The zeal of thine house hath eaten me up." When students for the ministry besieged him for admission to the Columbian College and for support, he had no heart to deny them, and so undertook obligations, wholly benevolent, that were beyond his power to bear, and resulted in injury to himself and to the college, which, as his epitaph recites, "failed to fulfill the high purpose of its founder." On a salary of \$400 a year he gave everything to the college including an inheritance. In 1826, without a cent in the world, supported by his friends, clad oft-times in tattered garments, to a stranger he would appear to resemble more a poor beggar than a great and good man. He was one of those who wrought righteousness, made himself of no reputation, of whom the world was not worthy. I have admired that man extravagantly. I have promised myself a visit to his lonesome grave. It is in a spot seldom trodden by the foot of man. The little Baptist church which once stood near it has been destroyed by fire and will probably never be rebuilt. When the hand of time has marred the extended epitaph, inscribed on marble, his name will be found written imperishably in our hall of fame among those who have shut the doors of self-enjoyment, wealth and ease, who have shaped the beginnings of missions and planted the small seeds of all their future success. It was a blessed thing to begin then. The first men are historic men. Nations and races have epochs that are heroic.

Before he was out of Williams College things were in the heroic stage.

While on a journey to the south he was arrested by illness at Edgefield in South Carolina. Unaware of the dangerous nature of his malady, unexpectedly to all, without a home, without a place to lay his head, with no tear of kindred affection at his dying bed, with nothing else for him to do but quietly to die, he calmly directed that his horse and sulky and his light personal baggage, his only earthly effects, be sent to the college.

"Aye, take them to the College! let them be My dying testament. I shall be dead Tonight."



LUTHER RICE'S GRAVE
(Courtesy of Rev. C. S. Pease)

During his mortal illness his mind seemed to revert to the early missionary society, composed of students, of which he was an original member, and in hours of great bodily weakness he entered upon a detailed account of it with all that clearness and energy for which his mind was distinguished. As the mighty intellect of Napoleon returns in his dying delirium to France, Josephine, and the Head of the Army; as Agassiz who grew great in the use of the English speech returns to die in French, his mother's tongue; as the dying schoolmaster imagines himself plying again his vocation and exclaims, "It is growing dark, the boys may go out;" so in his delirium Rice returning to the associa-

tions and soul-stirring events of his early missionary career, is represented as thus breaking the mournful silence:

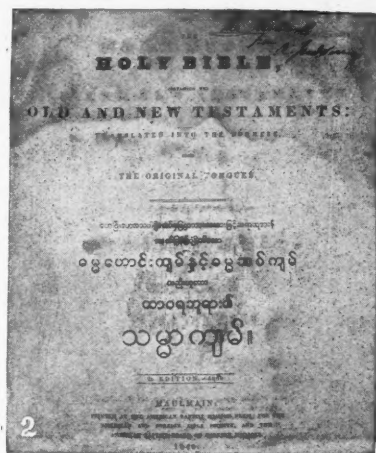
Hark! did you speak of India?
Or was I dreaming of it? Yet methought,
I heard the voice of Newell—was it thine,
My Judson? Thou panoplied of God!
These river damps have loaded me with
chills,
So I but illy hear thee! Bring ye news?
Have dying pagans turned to Christ
today?
Oh! I have walked a weary round! and
yet
It was not wearying—for I had rod
And staff in all the promises.

But Judson! see!
Thy wife is falling there! she falls! what,
she,
The good—the brave—the fair!
Ah! no! it was a dream! Methought
I was in India—but see ye, friends
Are all beside me! Ah, Boardman! is it
thou that speaks?
Yonder, within the jungle where he toiled,
They dug his grave.
I catch a glimpse of those I seek, beyond!
Come nearer. I have much to say—and I
Am passing like a shadow on the face
Of time.
But, ere I mount, grant me this one request;
Take all, and give the College. Let the
wealth
Which some might bring to gild my coffin
with,
Be consecrated where was my poor life.
Nothing for me—but every thing for God.
And let me die, as I have lived, all armed
For battle, on the tented field.
Heard ye my request?
Aye take them to the College! Let me die
With their departed spirits hovering
Around me, and their benisons shall drop
Like dew upon my soul!

SAMUEL NOTT

Samuel Nott was the only one who returned home from India on account of broken health, but he lived nearly as many years after the ordination at Salem as five of the others—Mr. and Mrs. Newell, Mrs. Judson, Gordon Hall, and Luther Rice—together. He illustrates the principle that it is essential to longevity to learn by losing one's health how to keep it. Under such conditions, having once

lost his health Prof. Park lived to be ninety and Dr. Storrs of Braintree to be eighty. A glass dish will last as long as an iron one if you take care of it. Mary, always the most delicate member of the Hazeltine family out of which Mrs. Judson came, outlived all the household. Persons are all about us who have often met with Nott and talked with him. He lived until the year of the opening of the Suez canal and died during Grant's administration as President of the United States. At the great centenary of the ordination of Judson and his associates Miss Susan S. Driver sat in the same relative position in the Tabernacle Church here that her mother occupied at that initial event. How near we are to the first foreign missionaries! A son of the foremost among them is pastor today of one of our churches.



JUDSON'S BURMESE BIBLE

JUDSON REMINISCENCES

In buying coal I have dealt with a man near whom I have sat in church for years, who remembered Judson perfectly and he has given me impressions of the Prince of Missionaries which are the most lifelike that I have gained. Judson's life was a bond between a dream and its embodiment, between a prayer and its answer. Marvelous man this! People did not wait until his death to anoint him with appreciation. He was spared for many years to keep fresh in all minds the age of sacrifice,

devotion, and the simple beginnings of our history of foreign missions. It was not long before Judson, glowing with apostolic ardor, stood alone in Burma absolutely detached on missionary ground from all those associated with him in the beginnings of his work. He was a great personality. He is always at the head, let him be where he will. You detect a beauty of loftiness in him that no pencil can draw. Having



SCENE OF JUDSON'S FIRST BAPTISM IN BURMA

thrown his whole soul into the Divine enterprise, he made a single visit home. He had done an unexampled work. There was the keenest desire to see the storied hero of faith. The formidableness of the difficulties, the portentousness of the discouragements encountered and overcome, centered all eyes upon him and opened wide the doors of all hearts to him. His movements were chronicled in all the papers. Spontaneous tributes of homage, love and veneration awaited him in every city and village that he visited. The largest edifice would be filled to overflowing. Not a seat in any pew, not a place in all the aisles, not the remotest corner above or below would remain unoccupied. When he was introduced there was obvious sympathy and reverence on the part of the hearers who were hushed into the most deathlike stillness, that not a syllable should be lost to any ear.

A THRILLING SCENE

On the Friday evening after his arrival

he was presented to an immense audience, gathered only by verbal notice to avoid a crush, in the Bowdoin Square Church in Boston where Dr. Sharp interpreted the deep interest and appreciation of the assembled throngs. Unexpectedly a most vibrantly responsive chord was touched which thrilled the tense crowd. While Dr. Hague was speaking a stranger was urging his way up the aisle from the farthest

part of the house and ascended the and was warmly embraced by Dr. Judson with manifest affection and grateful joy. It was a dramatic moment. The scene that follows is beyond description. Tears dimmed the eyes of many witnesses. Who could it be? It was Rev Samuel Nott, the only other survivor with Judson of that illustrious band sent into a land of experiment, when no pagan nation had ever heard of a Redeemer from American lips. Thirty-three years between this meeting and the last! And what years! What experiences, what recollections! They have changed and the whole world is different. Hats off to Salem that anointed them in her house of

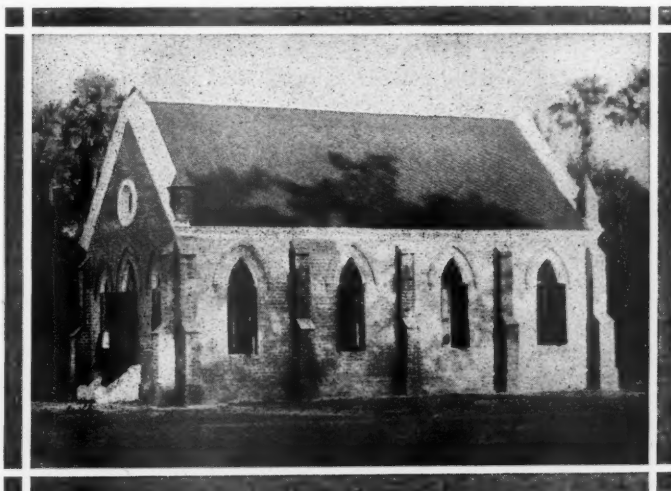
prayer! All honor to the blessed, fragrant memory of the "immortal seven" whose names are in the Book of Life. Hail to the heralds of the cross, who to preach the gospel in the regions beyond entered a benighted, neglected country and in the name of our God set up our banner! Hail to the missionary organizations, which they themselves occasioned, that came to their entire unflinching support and but for whose undergirding their influence that now encircles the earth like a zone of light from heaven could not have been shed abroad!

It was a law of ancient Israel that every fiftieth year should be kept as a jubilee, and surely at the end of a hundred years, never was there such occasion to lift up the song of approbation, triumph, and hope. Blessed pioneers! without precedent, without any known lines of procedure, with full play for originality and formula-tive genius, a key to the secret of stamping upon idolators a true religious impress has

been found and exhibited for the admiration of the world.

A glorious band, the chosen few,
On whom the Spirit came;
Seven valiant saints, their hope they knew,

And mocked the cross and flame.
They climbed the dizzy steep to heaven
Through peril, toil and pain;
O God! to us may grace be given
To follow in their train!
—Salem, Mass.



THE JUDSON PRISON MEMORIAL CHAPEL AT AUNGBINLE, BURMA

Two Self-Explanatory Letters

Showing the Direct Influence of Articles printed in "Missions"

(FIRST LETTER)

NEW YORK, August 4, 1912.

To the Rev. James Langdon Hill, D.D.

Dear Dr. Hill:—Your very interesting article "A Missionary Shrine" in *MISSIONS* for April, is responsible for my inquiring if the Old Tabernacle Church, in Salem, Massachusetts, has a bell in its tower. If it has not, it will afford me much pleasure to have cast a bronze Meneely bell for same, as a memorial of the "Historic place where Adoniram Judson and his four companions were ordained as Missionaries to foreign lands." The names of the five would be cast on the bronze bell. I, of course, would bear all expenses connected with the delivery and hanging of said bell. With friendly regards, I am, yours very sincerely,

J. ACKERMAN COLES.

(SECOND LETTER)

NEW YORK, August 9, 1912.

To the Rev. James Langdon Hill, D.D.

My dear Mr. Hill:—You are a most excellent pleader—Daniel Webster could not have done better. You have won your case. I and my architect will go at once to work and prepare a centennial tablet, as you write, "Memorializing in bronze the names of the Missionaries who laid the beginnings of foreign missionary work in three denominations." I will send the design and wording, before casting, to you for approval and acceptance. With friendly regards, I am, yours sincerely,

J. ACKERMAN COLES.

If Dr. Hill's first article brought a tablet, the one in this issue should bring a \$10,000 gift for Burma.—Ed.

On One of the New Stars in the American Constellation

By Field Secretary L. C. Barnes, D.D.

"A wild, wide land of mysteries,
Of salt-sea lakes and dried-up seas,
And lonely wells and pools; a land
That seems so like dead Palestine,
Save that its wastes have no confine
Till push'd against the levell'd skies:
A land from out whose depths shall rise
The new-time prophets.
. Lo! from this land
Of Jordan streams and sea-wash'd sand,
The Christ shall come when next the race
Of Man shall look upon his face."

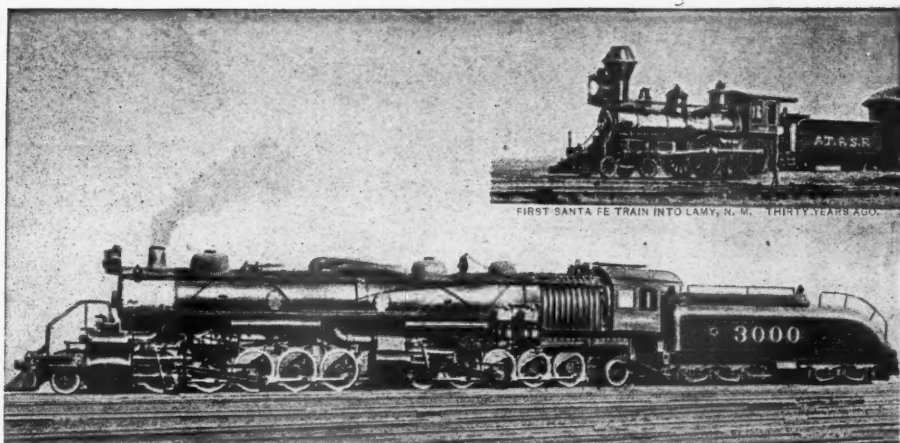


THE atmosphere of Arizona is so clear that through it Prof. Lowell believes that he sees unmistakable signs of inhabitants on Mars. However that may be, the new state itself, as seen through the simple field-glass of the Field Secretary, has an oriental fascination, promise and suggestiveness about it well depicted by Miller's lines. Only the "levell'd skies" are inaccurate. Almost everywhere the sky-line is marked by mountain masses and rocky peaks.

Arizona is the most tropical state in the Union and June is its most tropical month, but in four days time with 536 miles of rail and auto going I was enabled

to see fourteen of the forty-four Baptist ministers of the State, inspect thirteen of the twenty-six meeting-houses and visit nine of the sixteen missionaries of our Society. With characteristic enterprise Secretary McCourtney and a gifted young layman have published a map of the State, showing every church and urgent opening for one by different signs, with a distinguishing mark for the self-supporting churches. The strictly missionary characteristic of the region is indicated by the fact that only four churches are self-supporting and one or two of them only by heroic effort. It was inspiring to make the acquaintance of such able Baptist bishops as J. H. Deere, D.D., of Phoenix, J. C. Burroughs, of Tucson, and F. T. Walker, of Douglas. We found some choice laymen also, though at this time of the year several were away from home. The truly missionary spirit of the State Convention is to be seen in the fact that six of its missionaries are Negroes. Those whom I saw were not colored men but finely black in face and apparently white in heart. John Humphrey, of Bisbee, has lived in that mining city for six years establishing a reputation as a teamster and hard working layman. He has lately been drawn by the Lord through the brethren into the ministry. Pastor Epperly of the white church said with just pride, "Brother Humphrey is a genuine Bisbee product."

To return, at the capital of the State Dr. Deere, a graduate of Franklin and



COMPOUND LOCOMOTIVE ON THE SANTA FE. THE LARGEST IN THE WORLD

Rochester, has crowded houses especially in the evening. Even on a midsummer morning with a stranger in the pulpit there was a large congregation. It was a white-robed company. As befits the climate almost all the men were without coat or

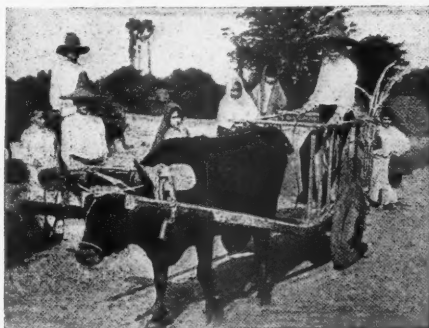


THE LIMITED AND FREIGHT OF EARLY DAYS

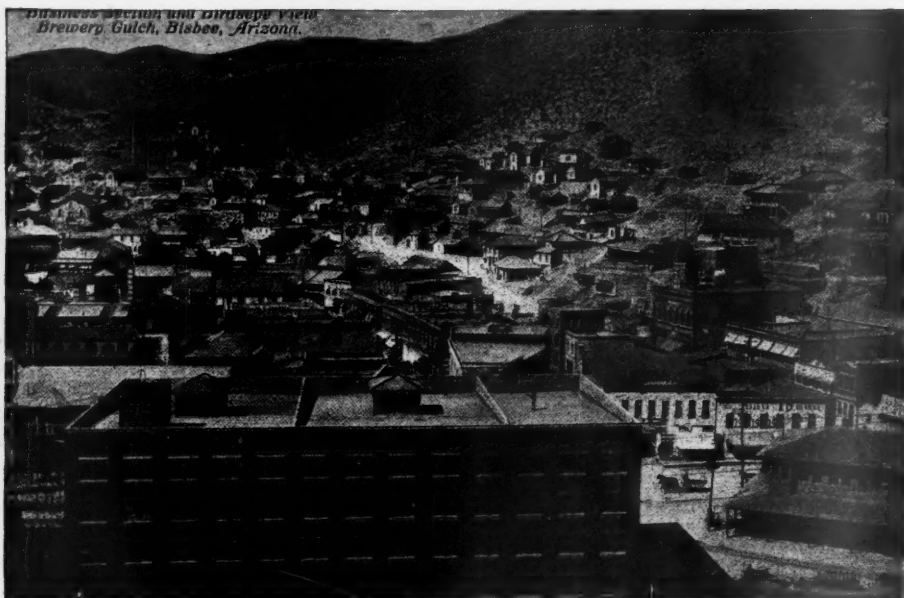
vest. They listened like people who are in the habit of having something to listen to. Mrs. Deere is president of the Woman's Baptist Missionary Society of Arizona. One of the new forces in the church is Dr. Workman, well known as a leader among southern Kansas Baptists. Dr. Workman with his fine car enabled me to visit the Glendale church ten miles away and have a little visit with Pastor C. G. Cressy, of the great Cressy family of Baptist leaders in both western and eastern states. On the way back we found Deacon Goodman at his post as Superintendent of the Government Indian School where for twelve years he has shown what the right kind of men can do in this difficult service, till he is referred to far and

wide as a typical Christian public servant. A call on the Rev. J. B. Bell, our Negro District Missionary for Arizona and New Mexico and on Missionary Thomas completed the afternoon. At eleven o'clock at night the train brought us back from a service at our fine new meeting-house in Tempe, famous for its number of churches and its Normal School. Phoenix and Tempe are in the region which for years has shown the marvellous productiveness of the long-summered desert when irrigated. Think of five crops of alfalfa in one year, and out-door roses every month! The new Roosevelt dam provides for a vastly increased acreage.

Space does not permit adequate mention of Tucson with its State University, its Negro and Spanish missions, and its church which is beaming with the gracious, compelling, Christlike spirit of the pastor. Let one item typify all. He went to some remote mountains for his vacation. Finding



OLD MEXICAN CART

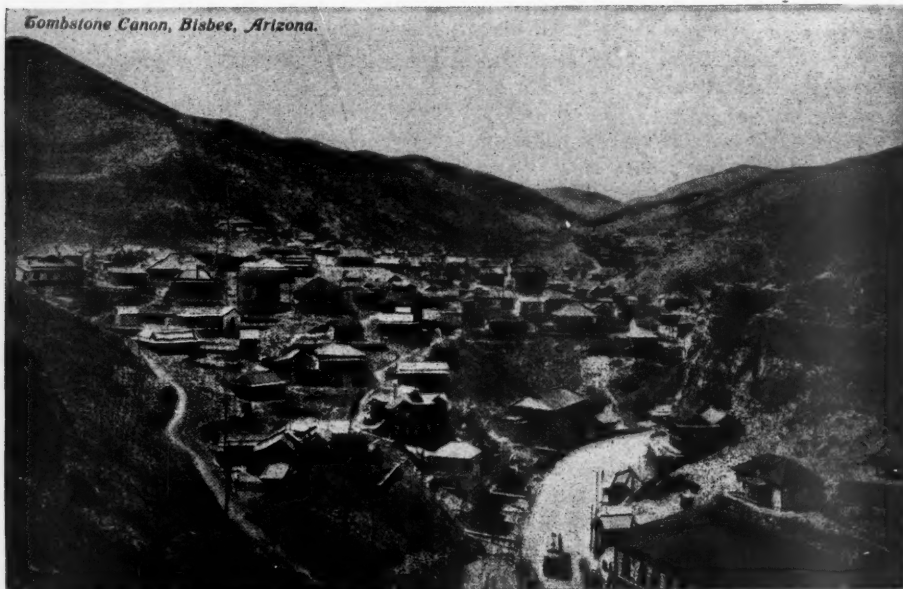


NOTE THE SUBSTANTIAL CHARACTER OF THE BUSINESS BUILDINGS

inhabitants past twenty years of age who had never heard a sermon he began preaching and kept at it till he had a Baptist church organized there.

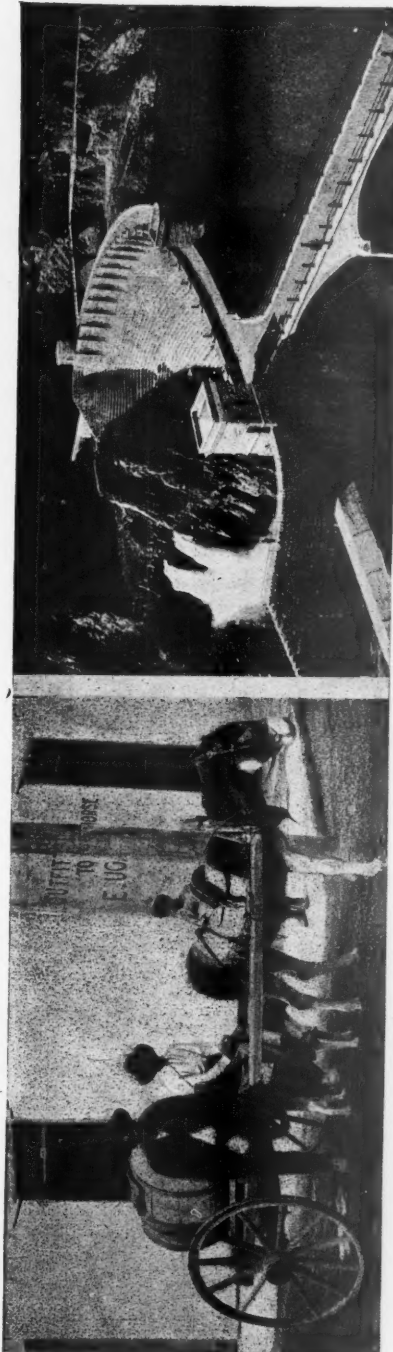
Bisbee, Arizona, and Butte, Montana, are the two great copper mining camps of the world. Bisbee's fifteen thousand people live on shelves cut along the steep

sides of the gulches. The lowest wages underground are \$3.50 per day. There is a fine library, country club, Y. M. C. A. and Y. W. C. A., the latter (the only one in a mining camp) on a vine-clad, tree-decked knoll, a veritable oasis. Much of Arizona is a health resort. Bisbee gives no such impression, least of all Pastor and



WHERE NATURE IS GRAND AND RESOURCES ARE REMARKABLE

Mrs. Epperly. They carry into the rugged



PRIMITIVE AND MODERN METHODS—THE OLD MEXICAN WATER CART, AND THE NEW ROOSEVELT DAM NEAR PHOENIX, ARIZONA, ONE OF THE MOST WONDERFUL IRRIGATION PROJECTS IN THE WORLD

community the embodiment of fine vitality and commanding ministry.

The president of the Arizona Baptist Convention is Pastor Walker of Douglas. He is also President of the Federation of Churches in Arizona, which is one of the most efficient in the United States. He is Vice-President of the Arizona Society for the study and Prevention of Tuberculosis. These wide services come naturally to a man of great efficiency in his own parish. He conducts a large teacher's training class, preaches and superintends a Bible school at an out-station, which involves a long walk every Sunday. At both his schools the best system of graded lessons is used. The city of Douglas is on the Mexican border and several of its citizens were shot by Mexican bullets a few months ago. The church has suffered seriously by removal of liberal givers, by the Mexican War depression, and by closure for five weeks on account of an epidemic of smallpox. It has always had a debt. In the midst of all these discouragements the pastor said, "We must celebrate the tenth anniversary of the church by complete freedom from debt." Everybody said "impossible." A spinning bicycle, grace, grit and tact did not get it pledged merely, but more than the entire amount actually paid! Is not that "going some"?

An automobile met us. We were glad to get into Mexico and out in that rapid way, amid troops of soldiers. The chief industry of Douglas is in the two great copper smelters. The titanic forces at play surpass if possible in impressiveness even those of the steel works about Pittsburgh. Pastor Walker, by the way, is a Bucknell graduate. The friend who kindly provided the auto said, in one of the immense buildings, containing a great battery of twenty powerful engines, "This is the greatest power house in the world;" and again, "from this particular engine, power is transmitted to mines in Mexico, a hundred miles away."

So here away out on the southwestern edge of the country, we have not only physical forces among the mightiest but also spiritual dynamos to match. Church after church raises its entire apportionment and more. I was sorry not to visit the church at Globe. It has sixty-one members, more than half of them non-

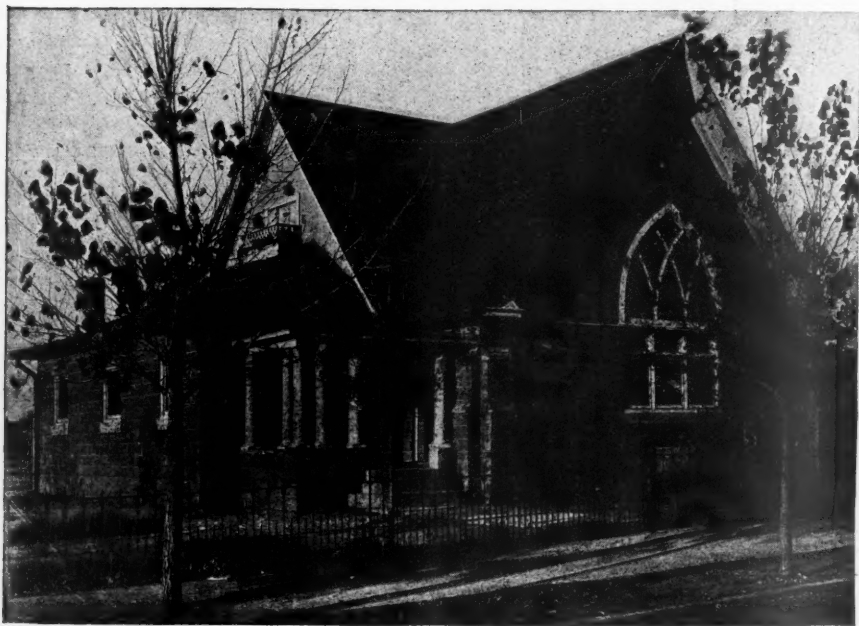


THREE ARIZONA WORKERS AT BISBEE

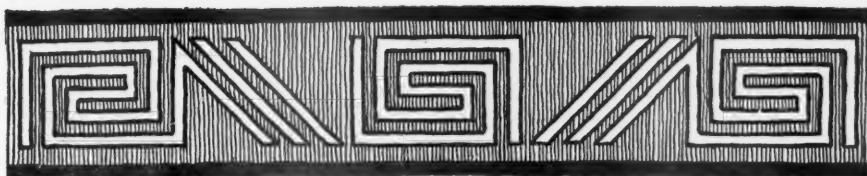
resident. Yet last year it gave to missions more than seven dollars per member for the entire membership. If "aid to aged ministers" and other beneficences were all counted it would be eight dollars and thirty-nine cents per member. For missions alone the resident members of the entire State averaged over six dollars per member, at the same time they were giving

thirty dollars per resident member in church support. What State is doing as well? Probably none unless some other Home Mission State. Arizona bids fair to lead the whole country in both denominational and interdenominational work. It is a new star in the Kingdom of Heaven as well as in the azure of the American Union.

**FOR THE SAKE OF SUCH FIELDS AS ARIZONA
LET US MAKE MUCH OF HOME MISSION WEEK**

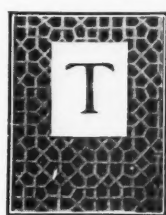


FIRST BAPTIST CHURCH AT DOUGLAS, ARIZONA



An Editorial Interview on the Three Million Dollar Campaign

The Significance of the Campaign—Its Relation to Apportionment



THE editor wanted to get some light on the campaign authorized by the Northern Baptist Convention, in order to enlighten MISSIONS' readers, and therefore put the questions which follow to a leader who could answer them. "Read, mark and inwardly digest" the dialogue:

Q. What is the significance of this movement?

A. Just this. We are challenged at home and abroad by such opportunities as our fathers prayed for but never saw. We must meet this challenge. A denomination with such forces and resources as ours ought not to be content with less than a three million dollar annual income for missions. Almost every great denomination has launched a similar advance movement. Canadian Methodists are raising a fund of a million and a half for special foreign mission equipment; Southern Baptists are undertaking to raise a special fund of \$1,250,000 for their foreign board and \$1,000,000 for the home board; thirty-seven Toronto Baptist churches with about 8,400 members have increased in four years from \$23,000 to \$81,000; Congregationalists are just about completing a special campaign for an educational endowment fund of two million dollars; United Presbyterians, of whom there are only 140,000, are engaged in a million dollar campaign; the Disciples of Christ are also in the midst of a million dollar movement. Shall we drop out of sight in the rear, befogged in deficits?

Q. Is the campaign intended to supersede the Apportionment Plan?

A. By no means. From the first the theory of the apportionment plan has been that the apportionment should mark not the most but the least that a church should aim to give. We are proposing now to change this from the theoretical to the practical, each church taking the apportionment as the foundation upon which it shall build as much as it can of the three million dollar structure.

Q. What is its relation to the Baptist Laymen's Missionary Movement?

A. The Laymen's Missionary Movement has set for its goal ten cents per week per member. This would mean more than six million dollars per year from Northern Baptists. It is estimated that this would be sufficient to accomplish our whole missionary task. The three million dollar campaign is therefore just the first stage of the journey toward the ideal budget for which the Laymen's Missionary Movement is appealing.

Q. Under whose direction is the campaign to be conducted?

A. The Northern Baptist Convention in approving the plan asked the General Apportionment Committee to carry it out. The General Committee, however, has elected a sub-committee, of which Professor Shailer Mathews of the University of Chicago is the chairman, and John M. Moore of the Baptist Forward Movement the secretary.

Q. How is this money to be divided among the several societies?

A. It will be divided of course as the donors designate. The sum of two million dollars is to be sought from the churches and one million dollars in personal gifts. Each church and individual

giver will determine the proportion in which offerings are to be divided. Of course churches seeking some standard of division would naturally look to the proportions obtaining in the budgets now existing.

Q. Are any additional amounts to be apportioned to the churches?

A. No. Additional amounts are to be assumed by the churches, but there is to be no apportionment beyond that which has already been made.

Q. How would a church proceed in order to identify itself with this movement?

A. The committee does not consider its work complete until it has done its utmost to lead each church to hold a local conference in which all departments shall be represented, for the purpose of facing squarely and intelligently its relation to the whole missionary task. This conference should result in the adoption of a definite financial objective for all missions; and it is hoped that in every case this may be an amount in excess of the apportionment. All churches adopting and reporting such an objective in excess of apportionment will be reported as definitely committed to the purpose of advance involved in the Three Million Dollar Campaign.

Q. Outline what seems to you a suitable program for such a local church conference.

A. If I were chairman of such a conference I should first of all seek to make clear the meaning of the apportionment, the denominational objective of ten cents per week per member, and the significance of the three million dollar ideal as indicating a standard of giving which ought easily and early to be realized. I should then test the present giving of the church to see if it is now giving its share of the two million dollars aimed at. Perhaps a fair way of estimating this is on the basis of membership and amount contributed for current expenses. An average of \$1.64 per member from the Baptists of the Northern Baptist Convention would give two million dollars. Offerings for missions equal to twenty per cent of that now given for current expenses (exclusive of

Sunday school expenses, etc.) would do it. Whether or not the church is now giving its share of the two million dollars on the basis of membership and amount contributed for current expenses can easily be determined by multiplying the total membership by \$1.64, the amount raised for current expenses by .20, adding the products and dividing by 2. For example, if the church had 200 members, with annual current expenses amounting to \$2,000, on the basis of membership its gifts would be $200 \times \$1.64$ or \$328. On the basis of current expenses its share of the two million dollars would be \$2,000 multiplied by .20, or \$400. Taking the average of these two figures we have \$364.

I should then make a second comparison with the amount which ten cents per week per member would aggregate. For such a church as that referred to its missionary offerings on this basis would be \$1,040.

A third comparison might well be made with the amount expended for current expenses, keeping in mind the ideal now being accepted by many churches: as much for the business of the church in its world field as for its own maintenance. If this church were giving one-fourth as much, or one-half as much, or as much as for current expenses, its missionary offerings would be \$500, or \$1,000, or \$2,000.

I should set this out clearly before the church on a blackboard. Before deciding upon a goal I should have a discussion as to what reasonable increase may be expected from the introduction of effective methods of missionary education and the improvement of financial methods. For example, if the practice of weekly giving had not been introduced I should see that it was fully explained. In the light of all these considerations this conference should then adopt a worthy objective, along with suitable measures for attaining it.

Q. How do you propose to get such conferences held?

A. In each state in connection with the State Convention there is to be a workers' conference to which are invited all persons in the state having special responsibility for the gathering of missionary

offerings. It is proposed in these conferences to work out a plan by which if possible every church in the state may be reached.

Q. What is the cost of the double envelopes?

A. As you know, the General Apportionment Committee gave these envelopes free for two years to churches introducing weekly giving to missions for the first time, and agreeing to make an "every-member canvass." This offer has now been withdrawn but the envelopes are not expensive. They can be procured, numbered and dated and printed to order, and in packs of fifty-two, for from 5 3-4 to 9 cents per set according to the number of sets ordered.

Q. What educational methods would you propose?

A. For this autumn I should strongly

recommend the material and methods provided by the Home Mission Societies through the Forward Movement, for the period culminating with Home Mission Week. Similarly after the holidays I should use the material furnished by the Foreign Mission Societies for the period culminating with the Livingstone Centennial in March.

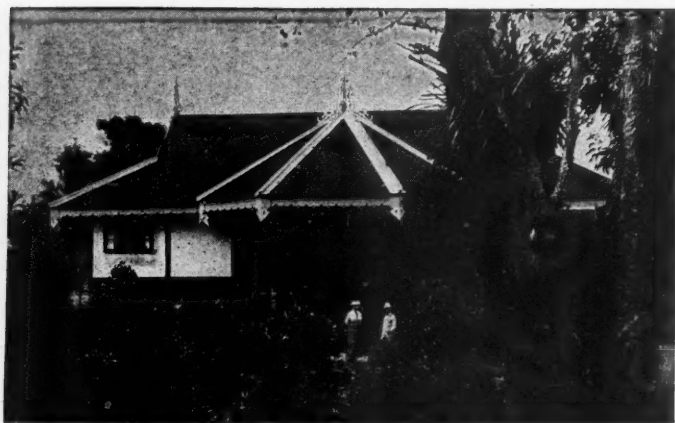
Q. Where should an inquirer send for desired information?

A. To the secretary of the committee, whose address is 715 Ford Building, Boston, who will gladly answer any questions concerning the Three Million Dollar Campaign or the educational and financial plans of the denomination. That is what we have a committee for.

Now let us put in all together and push this Three Million Dollar Campaign!



REV. JOSEPH CLARK'S CARAVAN AT TSHUMBIRI, CONGO BELGE, AFRICA



A MISSION BUNGALO IN THE KACHIN HILLS

Ten Years' Progress in the Kachin Hills

By Rev. Jesse F. Smith, of Rangoon Baptist College



In the winter of 1893-4, Rev. and Mrs. George J. Geis, who had been a year at Bhamo getting initiated into the language and customs of the Kachins, removed to Myitkyina, 125 miles farther up the Irrawaddy, and opened a new station for Kachin work. At that time Myitkyina was a military outpost, established by the British Government several months previously. The railway had not then penetrated so far north and the new missionaries made their journey by boat from Bhamo.

It was my good fortune in 1902 to spend April at Myitkyina and see something of the work of the Gospel among these northern hill people. At the time of my visit the mission had become well established and the work was full of encouragement. On the 29th of March, 1912, the train brought me to Myitkyina for my second visit. Thus a period of ten years had elapsed since my first acquaintance with work for the people of the Kachin Hills.

The marks of progress and prosperity, which I saw on every hand, were far beyond my expectation. Even ten years of mission work in lower Burma and familiarity with the annual reports from Myitkyina had not prepared me for the transformation which has taken place here during the last decade. A few facts and figures will indicate something of the growth of the work.

In 1902 the mission occupied seven and one-third acres of land which had been granted by the Government for mission purposes. On this land stood the mission house, built as a residence for the missionary at a cost of \$2,000, of which five-sixths represented an appropriation from America. The other buildings include a bamboo house used for chapel and schoolhouse, which had cost \$10; and four other bamboo houses, occupied by teachers and pupils, erected at a cost of \$28, an average of \$7 each. All of these houses were built without the use of money from America.

A school of the fifth standard grade was maintained with a staff of two native teachers and an enrolment of thirty boys and girls. In this combined chapel and schoolhouse a little company of 39 Kachin Christians worshiped on Sundays. Most

of the members of this church, however, lived in a Christian village called Manhking, situated about four miles away. From the beginning it was the policy of the mission, in co-operation with the Government, to colonize the Christians on the plains. In this way new converts were protected from their demon-worshipping neighbors in the hills, and were also given opportunity for economic as well as spiritual advancement by being grouped on the fertile plains within easy access of the missionary. Manhking was the first of the Kachin Christian villages to be so estab-

of this amount came from America. Government grants of timber and money, the freewill offerings of the Christian community, and the labor of the Kachin school boys have provided the other two thirds.

Another school of primary grade is taught by a Kachin young woman at Manhking. It registers 20 pupils.

The one church of ten years ago, with its 39 members, has grown into four churches with a total membership of 180. One ordained pastor, a Karen who is supported by the Karen Christians of the Bassein district, and two evangelists, in



DORMITORY FOR OLDER BOYS AT THE MYITKYINA SCHOOL

lished. In his work in this village, in the school and in the outlying districts, Mr. Geis was assisted by four unordained preachers, three of whom were Karen evangelists from lower Burma. Such was, in brief, the state of the mission in 1902.

On my second arrival in Myitkyina I was welcomed to a compound of over ten acres on which stood (in addition to the mission house, built in 1898,) the following buildings: A chapel, erected at a cost of \$2,000; a dormitory for girls; two dormitories for boys; a dining hall and servants quarters. All these buildings are of teak. Other substantial buildings, built partly of teak and partly of bamboo, bring the whole number of buildings up to nine. Two more teak houses were in process of erection. The total value of the buildings now owned by the Myitkyina mission exceeds \$6,500. Hardly more than one third

in addition to the teachers in the school, constitute the mission staff as fellow-workers with Mr. and Mrs. Geis. Of the two evangelists, one is a Karen who has been a worker on this field since 1899; the other is a Kachin who is the fruit of the work at Myitkyina.

One incident, at this point, will give a glimpse of the spiritual side of the work.

While I was at Myitkyina in April 1912, eleven of the pupils of the school were baptized in the river. As I was going to the place of baptism one Sunday morning I overtook a school boy whose serious expression attracted my attention, and I asked who he was. This is his story to date. Some weeks ago he appeared unannounced at the school as a new boy. He is eight years old and undersized and has the face of a child without any childhood. Mrs. Geis discovered him in the

school on the morning of his arrival and asked where he had come from. "From the hills," he replied. "Why have you come here," she asked. He answered, "To worship God. In the hills they are very bad. They worship demons. I am never going back to the hills." He is only a mite of humanity, but he has determination enough for a six-footer. It is out of such raw material as this that Mr. and Mrs. Geis are privileged to mould the future rulers of this region.

nearly twenty years of their life into this field. One element of their success is undoubtedly their persistence in prosecuting a definite policy. And that policy has been eminently wise. Mr. Geis has not come here to carry these people, but to lead them. He helps them, not by alms-giving, but by teaching them how to become self-supporting. He has established them in thriving villages, where they have become self-respecting citizens. In the school at Myitkyina the children are taught habits



GROUP OF KACHINS AND KARENS WITH REV. G. J. GEIS AND FAMILY IN CENTER
(Reproduction of a poor blue print, the only picture obtainable)

Myitkyina was opened for work among the Kachins, but converts have already been won from two other tribes, the Marus and the Yawyins, and already Christian villages have been established for each of these tribes. A number of Yawyin and Maru children are enrolled in the Myitkyina school. Mr. Geis has also been able to establish friendly relations with the Kachins of the distant Hukong valley and with the Hkamti Shans, farther north on the Chinese border.

It is cause for gratitude that the consecrated efforts of Mr. and Mrs. Geis have been so signally blest. They have wrought

of industry and self-reliance. These children of wild and ferocious hill people are learning to be honest, truthful, clean in person and speech and gentle and kind in manner. The school garden, which not only furnishes food for the children, but also supplies the market to no small extent, is cared for by the pupils. All the preparation of their food, the gathering of firewood, the care of the school grounds, the janitor work, the repairs on the buildings and fences, and much of the mason and carpenter work in connection with building operations, is done by the pupils under the direction of Mr. Geis.

On a typical April day the gong sounds at daylight to call the children from their beds for the duties of the new day. The girls and smaller boys go to the paddy-house to prepare the rice for the day's meals. Individual pupils go to their allotted tasks in dining hall, garden and pasture, but a majority of the boys, under the direction of one or more of the teachers, shoulder axes and saws and go into the nearby forest to cut the supply of wood that will be needed for fuel when the rainy season comes. Two hours later they come swarming out of the woods, like a veritable band of brownies, eager for their morning meal of rice and curry. From nine until four o'clock they are in school, learning lessons in arithmetic, Burmese, the Bible and geography. Then from four to five they are busy with their tasks on the farm. While the boys are learning to handle planes and saws, spades and trowels, the girls are taught the use of needles and scissors. Thus from small beginnings Mr. Geis has quietly put into operation here the most satisfactory system of industrial education with which I am acquainted—most satisfactory because perfectly adapted to local conditions and meeting completely the needs of the people.

Pupils from the Myitkyina school return to their homes to lead their people forward in the march of civilization. One example will suffice to confirm this statement. The Kachins are a mountain people, eking out a precarious existence by the crudest methods of hillside cultivation, supplemented by

hunting and fishing. Their method of growing rice on the uplands is not only crude, it is unnecessarily laborious, and wasteful of the resources of the country. For years the British Government has attempted, with indifferent success, to persuade the hill people throughout Burma to give up their ancient wasteful methods of agriculture, and adopt more profitable modern methods. What the Government has attempted with small success is being accomplished for the Kachins by the Myitkyina school; for boys trained there are not willing to continue the poor methods of the past, but introduce the more profitable methods of the present day. Thus the pupils of the mission school become propagandists in the realm of economic life as well as in the realm of religion.

Mr. Geis's work for the Kachins and the other tribes in these northern hills has won the commendation of the highest officials in the Government of Burma, and is one of the most striking answers to the allegation that the work of Christian missions is superficial and transient. Here, also, as in the former days, God's miracles of grace effectively stop the mouths of skeptics and foes, and demonstrate the transforming power of the Gospel, the only power that can change the fierce, filthy, free-booting Kachins into peaceful and prosperous citizens of the kingdom of God, so that now, those who were formerly a menace to these fertile valleys are become their greatest asset.



A KACHIN HOME



A Prayer for Missions

ALMIGHTY and most merciful God, who hast given Thy only Son to be the propitiation for the sins of the whole world, help Thy church to fulfil the command to preach the gospel to every creature. Send forth more laborers into the harvest. Direct and defend all missionaries in their work, and grant them abundant success. Open the hearts of the heathen, that they may receive Thy word and believe on Him whom Thou hast sent. Let the nations speedily be given to Thy Son for His inheritance and the uttermost parts of the earth for His possession. Cause Thy people to consecrate to this service more of the possessions which thou dost give them, that the triumphs of Thy kingdom may be hastened and the earth be filled with glory, through Jesus Christ our Lord. Amen.



Prayer for the Moslem World

The World's Evangelical Alliance has issued a call for a day of prayer for the Moslem World on Wednesday, Oct. 16th, this being the centenary of the death of Henry Martyn at Tocal. Henry Martyn was the first of the long line of missionaries to preach the gospel among the Moslems. The Moslem problem is the missionary problem of the hour. The Christian Church may well devote a day of prayer to this subject. Pray for Moslem Governments and Christian rulers in Moslem lands; for medical missions among Moslems, and for all preachers and evangelists and converts; for the arrest of Mohammedan progress in Africa, and the increase of Christian effort in behalf of the Moslems.



Thoughts to Grow Upon

Everything in life is not a mystery. It is open to us all to do our daily work

with a single mind, to be patient amid the reverses of life, to be thoughtful in the discharge of our family duties, and to be self-denying in the management of our souls. Duty at any rate is no mystery. and it is grotesque that a man should proclaim that he cannot believe the most profound truths when he is making no honest effort to keep the plainest commandments. —John Watson.

Splendor and beauty are all about us, if we can only see them. We shall not find them, if we have only earthly side lights. That is why it is so important to begin each day with prayer, and to open the Book of God and let the light from Jesus shine on our path. Then shall we see truth, honor, kindness and love in every common day. Open the windows of your soul to heaven and let the light from above fall upon your life.—E. M. Noyes.

Sympathy is two hearts tugging at one load, beneath one sorrow.—Dr. Parkhurst.

"If you want to get anger down, don't try to push it down. Go to the other end, and pry up good nature."

When the Church sets itself to pray with the same seriousness and strength of purpose that it has devoted to other forms of Christian effort, it will see the Kingdom of God come with Power.

—Edinburgh Conference Report.



Missionary Calendar of Prayer

The Missionary Calendar of Prayer for 1913, edited by Mrs. Harriet Newell Jones, maintains the interest of its predecessors, and it would be difficult to say more in its praise. This Calendar is of exceeding value in giving definiteness and comprehension to prayer. Its presence will bring blessing to the Christian home.



A Six Weeks' Possibility

A Practical Model Missionary Committee Meeting

How to Prepare for a Home Mission Week Program



THE Missionary Committee of the First Baptist Church of Anywhere held a profitable meeting recently, a report of which ought to be interesting and suggestive to missionary committees of Everywhere, and to all readers of MISSIONS. Happily all members of the committee were present, for this is a church which takes its missionary task seriously.

The committee is well organized, consisting of the following: Chairman of the Sunday school missionary committee, chairman of the missionary committee of the young people's society, president of the woman's society, president of the men's organization, and one of the deacons. The pastor and superintendent of the Sunday school are members *ex-officio*.

After a brief season of prayer, the chairman of the committee stated that he had sometime ago received a letter from the Baptist Forward Movement for Missionary Education concerning the campaign for home missionary education, culminating with HOME MISSION WEEK, November 17-24. With this letter there had come a full announcement of material and methods suited to every department of the church. He regretted that absence of members had made it impossible for them to get together in time to plan the work for the whole period beginning September 1st, but felt that by getting started early in October they could still do creditable

preparatory work and carry out in full the plans for HOME MISSION WEEK itself.

The committee then set to working out a policy. The suggestions of the Forward Movement announcement were carefully discussed, with a view to the adoption of those suited to this particular church.

They naturally began with the pastor. It happens that this pastor thoroughly believes in missions. He said he had already received from the Forward Movement suggestions concerning an introductory sermon to have been preached during September, but had deferred this, until the first Sunday of October, since the other educational work could not begin until that time. He was prepared to preach a sermon on "Facing the Facts," in which he would call the thought of the church to the seriousness of the facts in our national life and lead the members to a study of these facts and problems during the next two months. He would be glad to present in connection with this sermon the full plan of campaign as recommended by the missionary committee.

The superintendent of the Sunday school expressed some fear that the school would not be able to participate very fully in view of the recent adoption of the graded lessons. He felt it unwise to interfere with the regular curriculum just now. The chairman of the Sunday school missionary committee, however, while fully appreciating the superintendent's hesitation, was ready with a plan by which the Sunday

Do Not Fail to Observe Home Mission Week



school might cooperate without disturbing its regular work. He believed five minutes could be saved each Sunday during these two months from the opening exercises without encroaching upon the lesson period, and thought that the introduction of bright, varied missionary exercises during these five minutes each Sunday would not weaken but greatly increase interest in the opening service. He suggested, too, that the American Indian object lessons be introduced into the primary department as supplemental work for ten minutes each Sunday. There were two classes in the intermediate department, one of boys and one of girls, which he thought could be persuaded to meet on four or five Friday afternoons for the study of "Winning the Oregon Country," the result to be an evening's entertainment, using the "Missionary Baseball" plan. This group was also asked to give the program at the October missionary prayer-meeting.

He suggested also that the Sunday school be responsible for the formation of an investigation group to study either the city problem, using "The Redemption of the City," as the basis of its work, or the rural problem, using "The Church of the Open Country"—this group to give the whole church the results of its study in the Thursday evening program of HOME MISSION WEEK.

The only other suggestion was that the Sunday school give a Thanksgiving patriotic concert at the regular church service on the evening of November 24, thus bringing to a fine climax the work of the period.

These suggestions were fully discussed. The only question raised was in connection with the proposed investigation group. Was it practicable to have one of the adult classes substitute this course of study for the regular lesson for the period, or should this group be formed to meet at some other hour? All were agreed that the thing ought to be done, and the consensus of opinion finally was that the adult Bible class should study this subject in place of

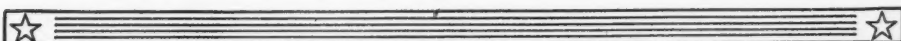
the regular lesson during October and November, though with the understanding that the teacher should relate it to the study of the Bible by making every lesson grow out of or illustrate some great Bible incident or principle.

There was little trouble in providing for the participation of the woman's society, as they had already begun the study of Dr. Bruce Kinney's new book, "Mormonism the Islam of America," and would be ready to present a program on Mormonism on Friday night of HOME MISSION WEEK.

There was an interesting discussion over the participation of the men's organization. It was agreed that they should be responsible for one of the programs of HOME MISSION WEEK. Two very attractive subjects were considered, a study of the Negro problem, using as a basis "The Upward Path," or a study of the local field using "Community Study." It was hard to choose between these. A happy compromise was made in the decision that a group of eight men be detailed to study "The Upward Path," with a view to presenting the program on Monday night of HOME MISSION WEEK, the rest of the men to enter at once upon a survey of the community.

The chairman of the missionary committee of the young people's society said the society would be responsible for an investigation group on the Immigrants, using "Aliens or Americans?" as basis, and presenting the program for Wednesday night of HOME MISSION WEEK; and it would also give a missionary entertainment during the autumn. This committee was undecided as to whether to use the "Mock Trial," or "Two Thousand Miles for a Book." The "Mock Trial" is the simpler program of the two. In this, "American Christian" is indicted for having failed to apply the gospel to national conditions, neglecting great sections of the population. Various witnesses are called both for the prosecution and defence, showing home mission needs and achieve-

Remember the Date, November 17th to 24th



ments. Some of the committee, he stated, were in favor of the more elaborate program, "Two Thousand Miles for a Book." This is a dramatic entertainment, presenting the story of the journey made by the Nez Percés Indians from Oregon to St. Louis in quest of the "white man's book." He thought they would be able to come to a decision at their next meeting. The committee voted that this should be referred to the missionary committee of the young people's society with power.

This left but one evening of HOME MISSION WEEK unprovided for: Tuesday, when the subject is "The Frontier and the Island Possessions." For this program the pastor was authorized to secure from the Home Mission Society a stereopticon lecture on one of these subjects. He also readily agreed to deliver the sermons on the subjects suggested for the Sundays of HOME MISSION WEEK.

A subcommittee of three was appointed to get from the General and Woman's Home Mission Societies samples of leaflet literature for distribution, and arrange for the systematic circulation of leaflets and pamphlets suited to the different departments of the church. To this committee was also referred the work of promoting the reading of home mission books and of our fine magazine, MISSIONS. They were instructed to see if the Public Library would not place at their disposal a number of popular home mission books, such as Ralph Connor's stories, Steiner's books on Immigration, Jacob Riis' books on the City, and Booker Washington's "Up from Slavery," for popular reading, together with some of a more serious character, like "Christianity and the Social Crisis" by Rauschenbusch, and "The Church and the Changing Order" by Mathews.

The pastor agreed that they should present their work at the close of his sermon, at which time an enrolment should be made of all the members of the church who would agree to read at least one home mission book during this period. The representatives of the young people's society, the Sunday school, the woman's society and the men's organization also agreed to reinforce this appeal in their several organizations.

Someone called attention to the fact that everything thus far was with a view to missionary information, and that something ought to be done to provide for missionary expression. It was replied by the pastor that of course all of this interest aroused would react upon the regular weekly offerings and would undoubtedly help the church to take a worthy place in the THREE MILLION DOLLAR CAMPAIGN of the Northern Baptist Convention, which he purposed to lay upon the hearts of the people. But it was just this kind of educational work that would enable him to succeed in the financial plans. Given the interest and the gifts would come.

When the committee adjourned it was found that they had worked out this very promising and practicable missionary policy:

1. Introductory sermon.
2. Five minute exercises in the Sunday school.
3. The American Indian object lessons in the Primary Department.
4. Two classes in "Winning the Oregon Country," concluding with "Missionary Baseball."
5. Enrollment of members of a reading circle.
6. A Home Mission entertainment.
7. "Community Survey."
8. Four Investigation Groups to present programs during HOME MISSION WEEK.
9. Stereopticon lecture.
10. Systematic distribution of leaflet literature.
11. Church missionary prayer-meeting.
12. Home Mission Week sermons.
13. Thanksgiving Patriotic Concert by Sunday School.

OUR COUNTRY CHRIST'S COUNTRY THAT
THE WORLD MAY BE CHRIST'S KINGDOM



On Giving

It sometimes seems to church members as though Christianity were a continual cry, "Give, give, give!" So it is, and ought to be. God knows us, and knows what we need in order to develop noble character. Is it not give, give with him to us? But aside from the question of ownership and stewardship, one of the best things in the Christian life is this very call and duty of giving. Is it hard to do it? Then you hit selfishness or covetousness a knock on the head with every dollar bestowed; and covetousness is the sin which Jesus emphatically bade men to beware of. When we see it aright, giving to missions which carries with it a prayerful personal interest in the cause is one of the most ennobling and enriching influences, in its reaction upon the soul, that ever comes to us. When a missionary appeal is made, we should be grateful to God and his ambassador for another opportunity to grow in the character-grace of giving.



Reassurance Concerning China

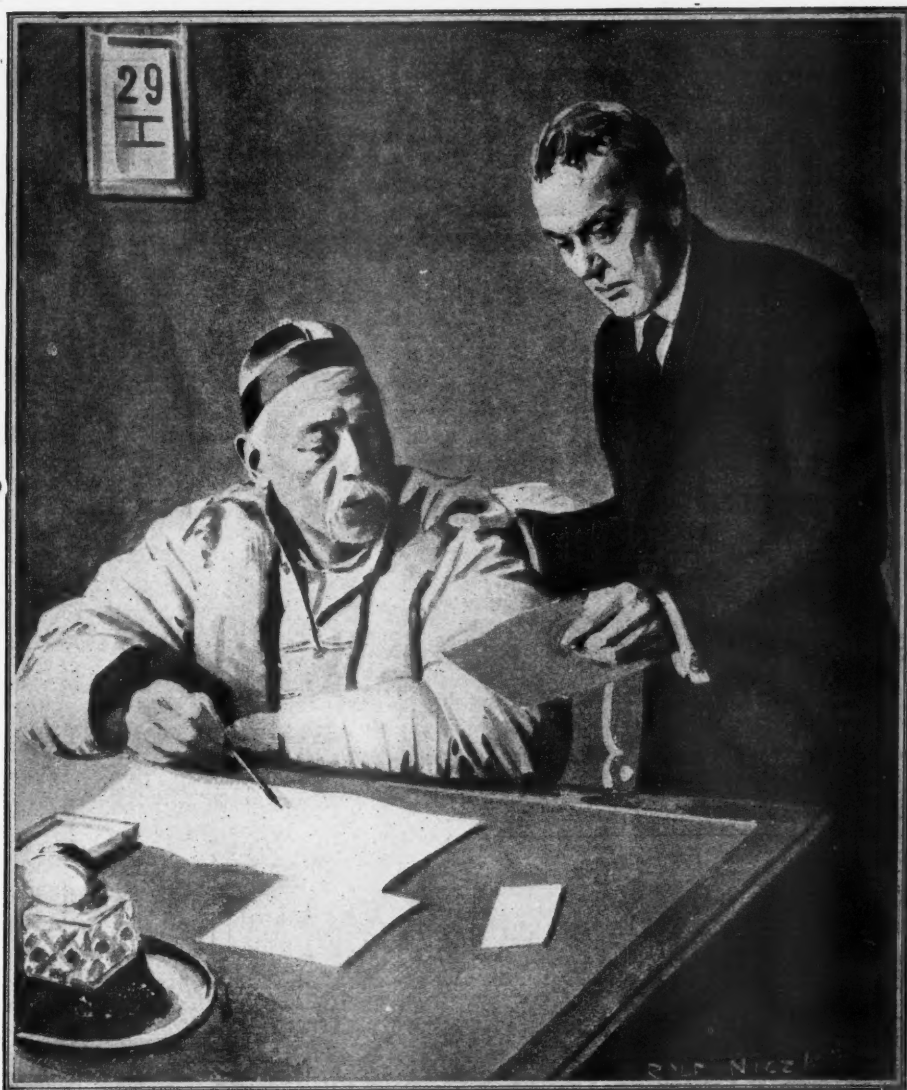
The most reassuring statements regarding the permanence of the Chinese Republic and the generally satisfactory condition of affairs in China that have yet been made come from Dr. Morrison, the chosen adviser of President Yuan Shi Kai and the man confessedly best acquainted with the situation. Dr. Morrison has been in London, has taken to himself a wife, and is on his way back to China. He says that there is no reason to be alarmed as to outbreaks or rev-

olutionary movements, since Yuan Shi Kai has the reigns in his hands and is competent to control. He says further that the killing of the Hankow generals implicated in revolution will not result in anything serious. The facts will show that the men were guilty, and the manner of their taking off is not so startling to the Chinese as to people of other countries. More important still, Dr. Morrison states that the relations between Yuan Shi Kai and Sun Yat Sen are cordial, and have been all along, and that Sun Yat Sen realizes that there is no leader who can guide the young Republic so wisely and safely as the present President. Hence there is no prospect that the two will fall out, rather they will work together for the best interests of the government and people.



Dr. Sun Praises Yuan Shi Kai

Confirmation of this statement comes from Peking, where in speeches made to two of the leading Chinese political societies Dr. Sun Yat Sen, former provisional president, emphasized the need of abating party strife and devoting all energies to the construction of the new administrative machinery in the form of a strong central government. He said he believed President Yuan Shi Kai was the ablest head available for the executive office, and strongly urged his reappointment. Dr. Sun added that after the elections he would not engage in active politics, but would use his personal influence to promote the ends of peace



PRESIDENT YUAN SHI KAI AND DR. G. E. MORRISON, CHINA'S NEW POLITICAL ADVISER

From the London Illustrated News

and stability. This puts an end to stories of rivalry and disagreement, and also has checked criticism of the executions of the Hankow generals. The reports state that every courtesy was shown Dr. Sun in Peking, by the president and people alike. The outcome confirms his declaration that his purpose in visiting Peking was to bring the factional troubles to an end. So far Dr. Sun has made an enviable record for patriotism

and unselfishness; and he can do more than any other influence to bring South China into harmony with the government.

○

A Remarkable Leader

William Booth, founder and head of the Salvation Army, is dead. He was a remarkable man, with a genius for organization and command. The Salva-

tion Army under his absolute direction has become one of the best known reform agencies of the world. It has not only made way in Christian lands but in pagan as well. General Booth saw a need that was not met by the church, and the Army was organized to meet that human need. The recognition of the leader has been worldwide. Tens of thousands have passed by his bier, and England has offered to give him place in famed Westminster among her great, but this the family has declined. The succession goes by the founder's appointment to his son Bramwell; and it is hoped that a reconciliation may take place that will bring the Salvation Army and the American Volunteers organized by Ballington Booth into one organization. The work of the Army will go on, but the inspiration of its commander will undoubtedly be sorely missed.

○

Opium and National Honor

The British government has a chance to help China and honor itself. The opium issue is on. The past is dishonorable and shameful. The opium curse was forced upon China at the cannon's mouth, and after two wars China was compelled to accept a treaty that obliged her to admit missionaries and opium—a strange and deplorable conjunction, as the Transcript says. The noble struggle of the Chinese to prohibit the growth and use of the poisonous drug at length aroused public opinion in England, and in 1906 the House of Commons declared the forcing of Indian opium upon China to be morally indefensible and called upon the government to end it as speedily as possible. A new treaty was made providing for diminishing the quantity of opium going from India to China by one-tenth every year for ten years, releasing China at the end of that period from obligation to admit the drug. China in turn pro-

hibited the opium dens and decreed the reduction by one-tenth annually of the poppy-growing area. In May, 1911, a new treaty was concluded, conceding to China the right to refuse to admit any more Indian opium, provided she could show that she was not producing any more herself. The trade was on the eve of extinction when the revolution broke out. Under the new order and the lack of strict authority in all provinces, it is claimed that poppy-growing has started up again in certain provinces. Missionaries and others who have investigated say that this is not true to any degree, but the Anglo-Indian opium speculators have made the claim a pretext and are urging the British government to make China buy the stocks of opium accumulated at Shanghai. It is finance against national honor at a time when England may exercise a mighty influence for good upon struggling China. China is in earnest in seeking to throw off a habit that has blighted multitudes of her people. It is well said that the question is simply one of right or wrong. Whether India suffers or not, England has no moral right to inflict ruin upon the Chinese through this destructive trade. We shall hope that the British government will rise to its opportunity to retrieve an unfortunate past. Now is the time to make the name Christian nation mean something real to China.

○

Lo, the Poor Indian

It would be a great thing for the Indians if we could have an honest commission, free from all politics, placed in charge of Indian affairs, and told to see to it that the Indian wrongs were righted, the Indian exploitation and robbery stopped, the property rights of the Indians safeguarded, the demoralization of the Indians through liquor and gambling ended, and a straightforward policy followed. It is easy to be lulled

into the comfortable belief that on the whole our Indian affairs at present are pretty well managed, but if all the facts could be laid bare the people would doubtless rise up and demand a reformation. There is plenty to keep the Mohonk Conference and the Indian Rights' Association busy, if they are really to accomplish anything worth while in behalf of a still suffering and betrayed people. The fault is not with Commissioner Valentine, but with the system of which he as well as the Indians is the victim.

The Chinese Typhoon



THE MAP SHOWS THE CHEKIANG PROVINCE. A
TYPHOON SWEEPED UP THE WEN CHAU RIVER,
WITH LOSS OF 30,000 TO 40,000 LIVES.

Turkish Concessions

The Ottoman government has made important concessions to the Albanians, including judicial reform and educational advantages, with the creation of secondary schools in the chief towns, the building of agricultural and theological schools, freedom in opening private schools and in teaching the local lan-

guage in primary schools. Besides, there is to be development of roads, railways and other public works, and the encouragement of commerce and industry. Of twelve reforms demanded the government granted ten; and it has not only granted these concessions to the Albanians, who demanded them with rebellion as an alternative, but has made the same concessions unasked to all the provinces of European Turkey and to Anatolia. Thus there is movement even in Turkey, and it all makes for better things.

New Devices of Evil

WE are constantly having strange experiences, some of which show fresh devices of wickedness. This last month the magazine was made the victim of a curious piece of malignity. A proof reader who had proved unfit, and probably knew that he could not long hold his place, took it into his head to make trouble for his employer by tampering with some of the copy that passed through his hands. For example, he took the copy of an advertisement prepared by our Foreign Society announcing new literature, and changed the prices in nearly every case. Thus he made the price of "The Handbook" 25 cents instead of 20, the price of the booklet "Missions in Bengal" 20 cents instead of 10, and the price of "Five Missionary Minutes" 40 cents instead of 50. Then the proof disappeared from the files. The result was that the page advertisement as printed quoted wrong prices on three pieces of literature, and instantly confusion ensued. The attention of the Society was attracted to the matter when orders with wrong sums came in. The price of "The Handbook" had been so widely announced previously that the error quickly caught the eye of some familiar with the facts. Then we set an investigation on foot, and the print-

er discovered that our copy was not the only manuscript misused. Other similar changes had been made causing some confusion and trouble to others also. We believe the instance to be a rare one. That it could occur once will lead to a more rigid inspection of the magazine, even after the printing is under way. The advertisement, repeated in this issue, has the prices right, and we make all possible apologies to the Society for the annoyance it has suffered. Incidentally, the number of those who responded quickly shows that the advertisements in *MISSIONS* are read and to good purpose.

O

Compulsory Temperance

Stirred by a recent accident which

was attributed to the drunkenness of an engineer, the Lackawanna railroad company has taken a step in advance of any previous one, in issuing an order to its employees stating that the use of intoxicants while on or off duty, or visiting saloons or places where liquor is sold, incapacitates men for railroad service and is absolutely prohibited. Any violations of this rule will be sufficient cause for dismissal. This is stringent, but not too stringent, and doubtless other railroad corporations will come to the same rule. The employers can control the matter or drinking where legislation is condemned as too paternal; and public sentiment approves of such action where the public safety is involved.



MISSIONS has a feast of good things this month. The leading article is one that should have a wide reading in church prayer meetings as well as missionary meetings. Dr. Hill of Salem has caught the enthusiasm and spirit of the days and events and persons dealt with in "The Immortal Seven." There is a rare flavor to the sketch, and it cannot be read without exerting an influence for good. We are greatly indebted to him for the research and time involved, but it is a labor of love with him. This is a fine introduction to a series of articles of value and interest, ranging from China and Burma to Alaska. You will not wish to miss any of them. Dr. Barnes makes us see the new Arizona. The dialogue on the Three Million Dollar Campaign contains some needed information. The departments are crowded with news and matters of vital concern. We trust that *MISSIONS* will

be better than ever this winter, as we enter the Livingstone and Judson memorial periods. And no reader of this issue will forget that the Home Mission Week is close at hand, and that it is of great significance. The demands press at home and abroad, and we must be up and doing.

Our fine cover photograph, representing "Sunrise and Sunset of Indian Life," was taken by Rev. W. A. Petzoldt, missionary to the Crow Indians at Lodge Grass, Montana, and enlarged by H. E. Pansier, of Manlius, New York, who has produced as fine a piece of work as we have seen of its kind. The cover tells a story full of pathos and significance. For the pappoose the future is full of hope, thanks to Christian missionaries like Mr. and Mrs. Petzoldt. We are glad, also, to have the picture of Mrs. Petzoldt in Indian costume.

¶ We have received a little book of 117 pages, containing a most interesting ac-

count of the Congo Missionary Conference at Bolenge in October, 1911. This was the sixth general conference of Protestant missionaries working in Congoland. Five societies were represented, including our Foreign Society, the Baptist Missionary Society (London), the American Presbyterian Congo Mission, the Congo Bololo Mission, the Swedish Missionary Society, the Wescott Mission, and the Foreign Christian Missionary Society. Eight of our missionaries were present. The discussions covered many points of interest, and among the papers was one by Dr. Caroline Mabie on "Medical Work among Women." Rev. T. Moody and Rev. Joseph Clark of our Mission spoke on "Africa for Christ," and other Baptists took prominent parts in the program.

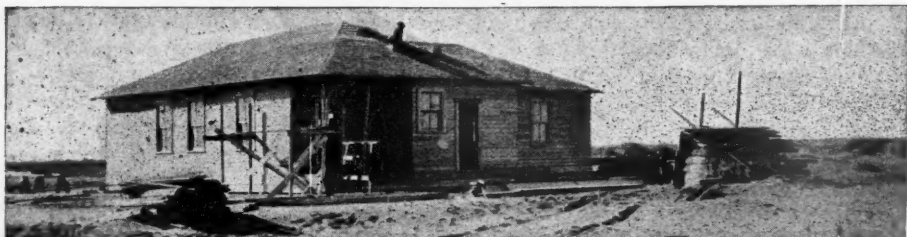
¶ We have in hand a fine survey of Medical Missions in India by Dr. G. G. Crozier of Tura, Assam, and hope to publish it in November *MISSIONS*. Dr. Mabie has promised that we shall have some of his impressions of conditions in the foreign lands he visits. If the magazine were twice or three times the size we might hope to catch up with more of the good things awaiting publication. Meanwhile most of our missionary correspondents are more patient than we should be, probably, in like circumstances, and their kindness is greatly appreciated. Be sure that delays are not intentional, and errors that will creep in are not deliberate. And let us all be as charitable and cheerful and consequently Christian as we can. What a great work we are in, all of us, and how splendid are the victories of the cross!

¶ If the snapshot camera does not make you out as handsome as you think you are, remember that it is not what a man looks like but what he lives like that counts. Vanity is more common than virtue nevertheless.

¶ Dr. Henry C. Mabie has started on a missionary tour, which will extend to the Far East and occupy him during the next two years if his life is spared. He will

visit our European missions and schools this year, and go the year following to Asia, taking in the Judson centennial in Burma in his itinerary. Dr. Mabie's lectures and addresses during the past year were an inspiration and enlightenment to thousands of students and others, and his fine personality leaves an influence that is in itself a benediction. His conferences with pastors were exceedingly fruitful and helpful. He will be missed in this country and Canada, but we are glad that he can render this great service to Christianity in lands beyond the seas.

¶ The Baptists of the United States will be glad to know that Dr. W. T. Stackhouse, General Secretary of the Baptist Laymen's Missionary Movement, has decided to remain in the position which he has filled with such conspicuous usefulness since the Movement was started. A very earnest and determined effort on the part of the Baptists of Canada to induce him to return and take the superintendency of their great western mission field presented an appeal that might well give any man pause. It was under him that the Canadian work took on large proportions and his leaving it was a severe blow. On the other hand when he came to the States he responded to a very urgent call to organize the laymen's work of our denomination in the North, and has been greatly blessed in the undertaking, with increasing demands for the campaigns of development which he brings to the churches. His decision to carry forward the Movement on this side the line will meet with the heartiest approval of all who know him and the work he has in hand. We do not wonder that the Canadian Baptists desired to draw him back. The laymen at Des Moines showed what they thought of him, and the Baptists of the Pacific Coast and Los Angeles in particular, where he has been working during August, by resolution urged him to stay. Dr. Stackhouse, in addition to his other gifts, has the inspirational quality in rare degree, and we need him to arouse missionary enthusiasm that shall result in giving and doing. Now for a great year's work.



THE FIRST INDIAN BAPTIST CHURCH OF FALLON, NEVADA

The Red Trail

An Account of the Indians in Nevada and Our Work for Them

By Rev. Brewster Adams, Pastor at Reno

IT is a long dusty trail which leads from the sheep herders' rodeo at the twenty-mile house to the next water hole at the Pyramid mines. Even when there the water may not be good, for often an unwelcome rat will come up with the bucket. It was not surprising, therefore, to see a "mahala," as the Piutes call their squaws, drawing a basket of water.

A brave was sure to be about, so we inquired, "Where's Jim?"

In answer a black-haired head came up from an apparent siesta under the sage brush and a familiar voice ejaculated, "Eh! What you want?"

"Hello Nick! Where are you bound?" we replied, for we recognized the familiar face of one of our Mission Indians.

"Me go to mud-hen drive, Pyramid Lake. Get heap many ducks. Eh! Maybe." It seems that from a time beyond the memory of white men the Indians of Nevada have gathered at this famous lake in the fall when the mud-hens were fat and have driven them in their fright upon the shores of the lake to be picked up by the squaws and children for the winter's supply.

"I have some good news for you, Nick. Miss Corwin is coming back next week."

The old fellow's face lit up with a smile which nothing short of canned peaches can bring to an Indian. Even the squaw broke good Indian manners by seeming interest in her husband's conversation. "Be here for Christmas tree, eh! Good! Me

be there. Me get this shirt and these pants there last snow. Need some more. Get some, maybe, eh? Se-o-wah-ne (Miss Corwin) she good 'mahala.' She good friend to injun. She tell 'em not to drink, not to gamble. White face, he give 'em booze. He raise devil with injun. Bye! Me be there. Get some pants, eh?"

We drove on, but the driver, who was not exactly a Christian, said to me: "It's a—good thing somebody's a friend of the



THE INDIAN POLICE

injuns." And he spoke of a truth, for from the first white schooner which so slowly dragged its way across the desert there has been one red trail of sin against the Indian—a sin of offense which only the

gospel of the Saviour of the world can expiate.

Old Wah-qu-a-dic (son of the moon) saw the first white man. He says he is now over a hundred snows old. It is always well to remember, however, that it sometimes snows twice in a year and that



"SON-OF-THE-MOON," 104 SNOWS OLD

an Indian grows old fast and forgets faster. From his picture you would say he was all he claimed and that his squaw, whose face is mummified by the many suns of the desert, was even older than her womanly modesty would claim. He tells of how he went out hunting with his father and saw a great white-winged bird coming across the sage brush. They listened to a strange tongue from their hiding place behind the rocks, and saw pale-faces and thought they were gods. It was a strange tale they told that night about the sage brush fire and the bravest trembled in superstitious fear. And well they might, for it was a red trail of devastation that followed. The fish and game grew scarcer before the white man's gun. Their squaws went to live with the white man, and the strength of their tribe

always lay in the purity of their women. Their code resembles the ancient Hebrews in its strictness. But worst of all was the white man's fire water. He bartered it in those days. He sells it in these. Last summer there were fifty-five men in our Reno jail at one time, arrested for selling liquor to the Indians. It is indeed a red trail.

One may see by a glimpse of their homes how precarious is their existence. A mere wind-break of sage brush and juniper is sufficient for their summer home. As the cold comes on some old sacks are thrown over the break and a few empty gasoline cans discarded by the passing autoist suffice for a protection. On the reservation there are some board



AN INDIAN TEACHER OF HER OWN PEOPLE

cabins, but if the occupant should die the superstitious family would burn down the abode to dispel the evil spirits.

The government's treatment of the Indian has been progressive. The superintendents of the agencies and the teachers in the schools are splendid folk with a real and personal interest in their wards. They try to make the Indian help himself. They give him little outright, but they furnish him wood for his boat, lum-



SURVIVORS OF AN INDIAN TRAGEDY—AS THEY WERE WHEN BROUGHT TO OUR MISSION, AND AFTERWARD

ber for his house, wire for his fence, and land for his toil. He must do the rest and he usually rests.

On the reservation the discipline is in the hands of the native police and no "Broadway finest" was ever more important than these proud fellows with their blue suits and their brass buttons. Combine this organization with a small salary paid to the hereditary chief and the Indian at home is very easy to govern and a very harmless citizen. But when the white man touches him with his temptation and his vices he falls an easy victim. It jars one's sense of fair play to see the white man sell him liquor and then load this free-born son of the desert with ball and chain and work him under guard along our streets.

Not all the Indians submit to government care. There are still a few bands of wandering red men called renegades. It is from these that most of our Indian outbreaks come. Last year saw such an event which parallels the bloodiest story of frontier days. Several sheep men had been found apparently murdered. It was traced to a roving band of Shoshones and Black feet. The sheriff's posse of enraged cowmen followed the trail for several weeks guided by the keen eyes of a native trailer, "Skinny Pascal." A battle ensued with one cowboy killed and the Indians virtually exterminated. All that were left were a girl named Snake and three chil-

dren. They were brought to Reno by the sheriff. The press told of how blood-thirsty they were and of how they had shot poisoned arrows, but the picture above shows them, after Miss Corwin had bathed and dressed them out of the store of her Mission barrels, to be a very harmless lass and three very hungry children. Surely some of our eastern boys and girls who donated for the Mission barrels would open their eyes with wonder to learn that their cast-off clothing was being worn by the last of Indian Mike's band of warriors.

Against this contrast stand out the pictures of the Indians who have been influenced and taught by good men and women at the schools and are learning of the Saviour of Indian and white man alike. It is a modern miracle, what Christianity and education will do for a tribe. Our Baptist worker is Miss Lillie Corwin, so well known in the east. The work is too much for any individual, though Miss Corwin has the ability of ten, for her spirit is indomitable. Her field is larger than the state of New York, yet the way she visits it all so faithfully is one of the mysteries of the strength God gives his servants when they attempt to do great things for Him. Last Christmas time she held services at Reno, Sparks, Loyalton, Mason, and Carson. No Santa Claus ever traveled with a bigger pack or made his children more

happy. But our missionary carries the gospel. It is now nearly a year since over thirty of the most promising of the girls in the government school came to Miss Corwin of their own accord and said they wished to be followers of the Jesus she had told them of. It was the reward of her faithful labor. She saw immediately

the need and caught the vision of an Indian Baptist Church in Nevada. She went east and told her friends the story and now has a building for the more permanent work she is to do. There we hope soon to see organized the first Indian Baptist Church of the desert. *Reno, Nevada.*



A TYPICAL INDIAN HOME AT RENO, DENOTING THE SCALE OF LIVING

OBSERVATIONS OF THE OUTLOOKER

THE Outlooker has no idea of starting a crusade, or giving wholesale advice to women as to their duty in the way of living or giving. He has merely fallen into moralizing, as a result of some recent observations. He has wondered, for example, how long good common-sense Christian women will allow themselves to be made absurd by the whimsicalities of milliners. Especially since these whimsicalities, which make the wearers ridiculous, are increasingly expensive. It may not be easy to see what connection such a subject can have with missions; but there is a very practical one to the moralist. Suppose, for example, that every Christian woman in this country would resolve not

to buy a new hat for a year, but to wear one already possessed or better yet a mantilla such as lends peculiar charm to the Cuban and Mexican women. If that resolve were kept, and the money were given to missions that would be expended for headwear, our Three Million Dollar Campaign would sink into insignificance, and the missionary treasuries of all the denominations would overflow, making enlargement of missionary work possible.

* *

This being so, is it strange that the Outlooker should expect a day to come when Christian women will consider this whole question of dress as one of ethics and

obligation, involving the very essence of Christianity. In the riotous extravagance of our day the sound qualities of character are being vigorously tested and the worth of our civilization is put to the proof. Fine womanhood has been the strength and glory of our country. Conditions today are nearly all adverse to its perpetuation and development. And fashion, playing upon vanity, is undoing her tens of thousands. It is not pessimistic to sound a note of warning and appeal. There is so much need of pure, true Christian womanhood in all lands; there is such great work for woman to do for human weal, that the Outlooker longs to see a great host of women rise in rebellion against the tyranny of style, and return to greater simplicity and economy.

* *

Of course the Outlooker knows that instantly some woman will rise and ask if men are always economical, never vain, free from domination of style; and why they should not also give up something for the general welfare. Well, the Outlooker is no respecter of sexes. It is doubtless true that if the Christian men would wear one less suit of clothing, or one less tie, or would (in case they use tobacco) smoke one time less a day, that would give far more money to the missionary treasuries than these men now give to them. This, too, could be done without any real sacrifice whatever. But these habits are not so conspicuous as the women's hats, which obtrude themselves everywhere, and most annoyingly in the church services. They really ought to be banished from the sanctuary, where they are certainly a preventive of grace.

* *

There is to be no crusade, however, and the Outlooker, having wandered to and fro somewhat in the earth, like a more famous personage mentioned in Holy Writ, well knows that moralizing on such themes is of little or no avail to check extravagance or counteract vanity. And yet—some day the church will set a new standard of life, and life itself will be seen to be more than raiment.

The Outlooker has had a few days among the mountain peaks that bring to mind the Pilgrim Psalm, "I will lift up mine eyes unto the hills." Perhaps there is no more wholesome refreshment and recreation to the dweller in towns than hill climbing. The summit outlooks bring one closer somehow to the Creator of this marvellously beautiful world. Here too one feels the grandeur and sublimity of the Divine handiwork. The poet caught the truth when he wrote:

. . . "But breathe the air of mountains
And their unapproachable summits
Will lift thee to the level of themselves."

* *

A Sunday morning service in a country church gave opportunity to note the calibre of the ministry in a rural community invaded in summer by rest seekers. The meeting house was simple and neat. The preacher was a neighboring pastor on exchange with the resident minister. The man had plenty of voice and vigor, but did not know how to use them. He had never been taught the rudiments of public speaking. There was an idea in his sermon, which was based on the helpful and healing power of Peter that led people to place their sick where at least the shadow of Peter might fall on them. But there was no grip, nothing to keep the farmer from going to sleep. The service in many ways exemplified the rural problem about which we are hearing so much.

* *

If you would have foreign missions more real, go to the steamship in East Boston and join in the farewells to the company of men and women who are sailing for their chosen fields in far-off lands. Many are going out for the first time; others are returning after a year or more of furlough in the home land. The remembrance of the scene on deck will remain with you, and you will realize more keenly what it means to leave native land and home ties for the work of Evangelization in India or Africa. Before this paragraph is read the September sailing will have taken place: but we can all wish godspeed to the missionaries on their voyage.



Kingdom Extension in Colorado

By Rev. William J. Sly, State Sunday School Missionary



A YOUNG woman from the Woman's Colorado College went up to an agricultural community thirty-five miles in the mountains west of Denver to teach a summer day-school. She found an utter destitution in religious privileges and determined to organize a Sunday school. She sent for literature which our American Baptist Publication Society promptly forwarded. I was unable to be there on the day of organization, but visited the school and community two Sundays later. I held an institute for the workers, taught the Sunday school lesson to the whole school, and in the evening preached an evangelistic sermon, concluding it with an invitation for all who desired to accept the Lord Jesus to step forward. Eleven adults accepted the invitation, and not only professed salvation but several of them desired me to return and baptize them. Two weeks later I returned and preached again to a still larger audience, and baptized three. The ordinance of baptism was administered in a beautiful reservoir belonging to the candidates. Its water was so clear that the reflection of the trees was as bright as the trees themselves, and the blue sky above and the green hills and massive rocks surrounding made a very beautiful and impressive scene. A young couple wished me not only to baptize them but to marry them. I was happy to do both, for there is no better way to begin the married life than with Christ Jesus. I had the further pleasure of organizing

a Teacher Training Class for these young converts, who find much joy in the study of the Bible, with our book, "The Sunday School Teachers' Bible," as their guide. Too much praise cannot be given to Miss Madeline Barlow, the college girl, teaching a summer school in the mountains, who is the leader in such consecrated work.

Another college girl, teaching school in a growing community in the southern part of our state, almost single-handed maintained a good Sunday school which my predecessor organized a little over a year ago. I have visited this field twice and God has so blessed the preaching and teaching of His word that the people in the community have decided to ask for a preacher for every Sunday and have raised almost enough funds for this. The Sunday school and the services are to be held in a beautiful bungalow library generously donated for this use. A useful Baptist church will soon be organized here.

In Lafayette there is an unusual Christian physician who supports himself by his practice and preaches on Sunday in the Baptist church, giving one half of his salary to the support of our Mexican preacher in the southern part of the state. He is a great believer in Sunday school work, and by his efforts and enthusiasm his school has increased from fifty or sixty some time ago to a strong school of almost 300. Having no building they meet in a hall, but a building is being erected. It was my pleasure to spend a Sunday recently with this Sunday school and church and at the children's meeting and

evening service God's Spirit was wonderfully manifest in conversions, a number having decided to be baptized in the new baptistry as soon as the building is completed.

Far up in the mountain fastness there is a mining camp which I visited. I was told there was only one Christian in the place. I found her immediately on my arrival. She invited me to her home. During the evening, in talking with her husband and children, the husband suddenly exclaimed, "Tell me about what you call the plan of salvation." Glad of the

While organizing a Sunday school and preaching at a certain town I heard that some distance further up the mountain there was a lumber town where there were forty-three scholars in day school but no Sunday school. I walked seven miles, calling at every house, and found a population of about 150 people, with no vestige of anything religious. The people, and especially the men of the place, enthusiastically invited me to organize a Sunday school. I did so. At the first meeting forty were present. When I said, "Let us pray!" there were boys and



INTEREST EXCITED BY THE COLPORTER WAGON

opportunity, I began to tell to this most interested family group the story of Jesus. Then I asked for a Bible. They brought out to my astonishment a New Testament published by the American Baptist Publication Society. I said, "Where did you get that?" Then the husband told me that the Christmas before he was in a hospital in Salt Lake City undergoing a serious operation, and while there a missionary brought him that Testament. When I told him I represented the Society that published that Testament and sent that missionary he was still more eagerly attentive. I read and prayed with and for that family. A splendid Sunday school has been organized there, preaching is regularly heard, and that family, not excepting the husband, are among the most interested workers in the Sunday school.

girls present who actually did not know what prayer meant, or what they should do. Older people who knew told me prayer was unknown to those children. Jesus was unknown except in oaths. And as for Sunday school, all that they had heard about it was that there was singing in it. Evangelistic services have been arranged for, and we may expect a strong Sunday school and preaching point in this place.

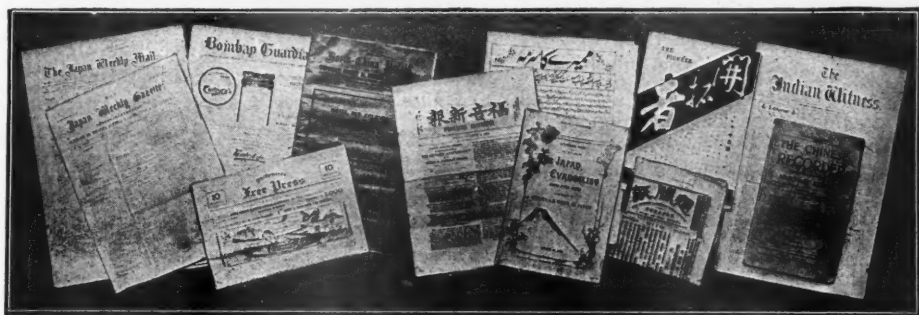
In the San Luis Valley there is a new section recently opened by irrigation, and a series of towns suddenly has sprung up. A member of a Baptist church, the president of the railroad and principal stockholder in the extensive estate, made me an interesting proposition to organize a Baptist work, and the company would employ a preacher who could teach during the week; the company would also erect

a new building. I am looking for such a preacher-teacher who, I believe, has a great opportunity to do a large and important work. The town has now over 100 people. It has buildings of every kind except a church. For the present the company has offered us the new library building for religious services. There are at least six strong Baptist families, and several others with a good number of children are about to arrive. I held a Sunday school institute and preached morning and evening to congregations which crowded the schoolhouse.

The entire amount of \$600 has been raised for the new colporter wagon and horses. The new colporter, Rev. A. C. Blinzinger, formerly a member of the First Baptist Church of New York City and a graduate of Colgate University, who was the successful pastor of Pagosa Springs, is already in the field. In this new colporter, and his estimable wife, who will accompany him, we have two workers consecrated and capable, who will do a most efficient work in our state. We are grateful to the Publication Society for

these two additional workers. The first money for this new colporter wagon was given three years ago by a little girl named Olmstead in the Baptist Sunday school at Holyoke, Col. She died within a few days, and her parents gave the contents of her bank, \$3.53. A missionary's little boy gave the last fifty cents.

During the past few months I have organized thirty-five Teacher Training Classes and enrolled fifty-five persons in the correspondence studies. There has been considerable enthusiasm in this new department of Sunday school work. I have given several public examinations to classes before the church members at the Wednesday evening prayer service. The interest is almost like that of an ordination service when a whole system of teaching is reviewed at one time. This has led to still greater interest on the part of the whole Sunday school force. Teacher Training has been quite popular in our state. This has been a great help to the introduction of our graded lessons. It is the exception rather than the rule not to find in our schools graded lessons.



Echoes from the Oriental Press

ANCIENT AND MODERN

The following account of the lighting of the famous Shwedagon Pagoda at Rangoon with electric lights strikes one as an odd combination of the old and the new. New wine in old bottles is brought vividly to mind. Says the *Burman*:

"We are pleased to learn that steps are being taken to light the Pagoda with electricity. Daw Pu, of Obo, Pazundaung, widow of the late U Weikza, is in

negotiation with Messrs. Siemens Bros. for the following: A motor generator set with accessories, two search-lights, four arc lamps (one for each *mok* on the platform), twenty-two 100-candle power pendants (ten for south steps, five for east steps, three for north steps, and four for *tazaungs*). The cost of the entire work will be over Rs. 9000, and will be paid by Daw Pu and her family. The Bodhi Sambhara Society (which now maintains

the gas lights on the platform) will undertake the responsibility of keeping up the plant and lighting, and the Pagoda Trustees will contribute Rs. 50 per mensem. The work will be greatly appreciated by the thousands who visit the great shrine."

LITERARY ACTIVITY IN INDIA

The following remarkable showing is most significant as to the changing social conditions in India. The place that religion holds in this change is very notable also. The *Indian Nation* says:

"The growth of literary activity in this country during the past thirty years, is shown by the figures published in the series of Statistics of British India. The number of presses has increased from 751 in 1879-80, to 2,736 in 1910. Thirty years ago, there were 328 newspapers, now in spite of Press Acts there are 726. Periodicals have increased from 322 to 829. The increase in the publication of books is still more remarkable. In 1879-80 the number of English books published was 523; in 1909-10 it was 2,112; books in Indian languages have increased from 4,346 to 9,034. The province with the largest number of newspapers is Bombay, with 160; the United Provinces come next, and then Madras and the Panjab, Bengal being only fifth on the list. This province, however, is first in the production of books. Religion is the theme of the greatest number of books, 3,067 volumes being devoted to this subject as against 525 works of fiction."

A PROTESTANT CONFESSOR

The following extract from an editorial in the *Japan Times* shows a new line of development in Protestant Christianity, as well as illustrates the growing hold of the teaching on the minds of the people:

The Rev. Kakichi Tsunashima, a well known pastor of the Bancho Church (*Kumiai* or Congregational), commenced about a year ago to hear confessions of all sorts of troubles from people who despair of life. The confessors who come to him are mostly non-Christians, and the subjects on which they ask his advice are not necessarily directly related to religion. But they have reference to life's difficulties, creating despair of life, and Mr. Tsunashima tries to show these people the way of

solution, in some cases personally taking pains to bring about the settlement of difficulties; and the good pastor keeps all these matters confessed to him a secret, a sacred trust, known only to God and himself. We understand hundreds of people have already come to him, personally or by letter, asking for advice, and, while he has found not a few counterfeit complaints, in most cases he found them worthy of deepest sympathy and capable of being cured. We believe he has already saved many men and women from suicide or incurable hysteria.

Mr. Tsunashima's attempt is not certainly new in a general sense, but it is new in that he invites people of all sorts and conditions, without reference to religion or creed. We believe he has had one or two Buddhist priests among those who came to him for advice.

"Mr. Tsunashima is eminently fitted, by his goodness of heart and broad sympathies, for the new work in which he is interesting himself. He is worthy of every confidence which may be placed in him. It certainly shows the immense progress Christianity has made in popular estimation in this country, that a Protestant minister like Mr. Tsunashima should be so much sought after for advice by people who are entirely alien to him in faith and creed."

OFFICIAL ENGLISH IN THE PHILIPPINES

The *Manila Times* expresses itself strongly in regard to the action of the Insular government in postponing the time when English shall become the official language of the courts from 1913, as formerly determined upon, to 1915:

"The more this date is set ahead, the less will the elder Filipino be inclined to think the government serious in its determination to make English the official language. There is less enthusiasm among the upper classes of Filipinos to learn English than there was ten years ago, and if further postponement is made, what little ambition to learn the language exists to-day will die from sheer inanition."





THE BAPTIST LAYMEN'S MISSIONARY MOVEMENT

CONDUCTED BY
Secretary W. T. Stackhouse, D.D.

**OUR OBJECTIVE: TEN CENTS PER WEEK PER
MEMBER AS THE MINIMUM FOR MISSIONS**

The California Campaign

SINCE the campaign in Idaho, reported last month, I have visited the Pacific Coast, and had a very profitable time in conference work at the Southern California Assembly for ten days, and with Dr. Brougher's people during the Sundays.

THE ASSEMBLY

It was my privilege to be present at many of the sessions of this important gathering. In former years it has been a denominational assembly. It was started and carried forward by the Baptists. This year it was deemed wise by the leaders to open the doors to other Christian bodies. And if this year was any fair test of what other years may be or bring, then it will not take a prophet to foretell the fact that the future holds great things for this gathering of the Christian forces. The sessions were well attended, especially the evening sessions, when the Baptist church was usually crowded.

While nearly every branch of Christian work was discussed, Bible school and Mission work received special attention. The mission study classes were under the leadership of Dr. Ryder for the first week, and Dr. Petty during the second. These classes were largely attended; and proved to be a great source of inspiration as well as being distinctively educational. Place was made for me to say a few things, largely of a practical and inspirational character, during the closing half hour of nearly all the morning sessions, touching the work of missions.

The evening sessions were given up to lectures, the first by Dr. Brougher on "Lop-sided People." It was a lecture that set the pace at a high order of interest and popularity. Brougher knows how to do it. And for the most part the addresses that followed, both during the days and evenings, were strong and helpful. The spiritual tone of the addresses and of all the meetings was very gratifying.

Many of our pastors on the Coast and several from the eastern sections of the country took advantage of the meetings. Long Beach certainly lends itself to the success of meetings of this nature, as there are so many visitors in the place, many of whom are glad to participate in the services. Much of the success of the Assembly was due to the personal efforts of Dr. Brougher, the President, and Mr. David P. Ward, the manager.

THE BAPTIST TEMPLE

It was my good fortune to occupy the pulpit of the Temple in Los Angeles for three Sundays in August. It would be impossible in this short article to describe this great church at work. It is one thing to hear the report of a big institution from a distance, it is quite another to step inside and watch its work and its workers. Having had this opportunity I want to say that not only has the work not been overstated, but the half has not been told. The mighty influence this church is exercising cannot be fully understood until one has come close to the heart of things. The church is bringing things to pass. Its moral influence in the city is strong. The training of the member-

ship is effective. And at the heart of it all is the seal of the divine approval—the conversion of souls in large numbers.

This church is a missionary church. The members are already giving largely, but say they are only beginning. If they keep up the present rate of increase of their gifts to our missionary enterprises there will soon be small room for doubt as to where the banner Baptist church in missionary support is located.

Dr. Brougher, the pastor, is a man of rare gifts. It is hardly safe for me to describe him, for I like him, and I admire his force and enthusiasm; and what I say may bear the ear-marks of a friend. Dr. Brougher is outspoken in his utterances as well as positive in his convictions. He throws a swift ball at times. It may be difficult for some to "get on to his curves." Occasionally a man gets hit by one of his balls, but even this may prove an advantage in the game. But the thing that makes Dr. Brougher the power that he is, in my judgment, is this—back of his platform ability, back of his magnetic personality, and back of his mastery of the study of human nature, is a burning love for the salvation of mankind. Here is the "nib" of the man's power to do things, and to get others to do them. Then back up a man of his abilities with a force of workers such as I met at the Temple and it would be a calamity if things were not brought to pass.

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The Fall Campaign

It is now time to commence the work of the fall and winter months. The Interdenominational Laymen's Movement has already announced dates for a large number of conventions. It is my purpose to keep in touch with these meetings as far as possible.

Our Baptist Laymen's Movement this year will cover many important centers. Our work will be intensive. The time has come for us as a denomination to realize in a fuller way the fruitage of well tried methods. With this in view the missionary secretaries and many pastors have made application for assistance in their states. These requests will be met just as fast and as far as time and

strength will permit. And in this connection I may say, the great need of the Missionary Movement today is for more volunteer workers—men who will give the time to go into the field, and in a public and personal way strive to give the vision to others that they have received.

The General Secretary will spend most of the month of October in South Dakota; part of November in New York State; and a part of December has been reserved for Cleveland. The work for the new year will be announced later.

July was given to Idaho Baptists with a view of getting all our churches in Southern Idaho to undertake the every-member canvass for missions. They expect to complete that work by November 15th, when we hope they may have reached the goal they have set for themselves of an average of ten cents per member per week.

We want some state and some city to reach this standard in this country and thus prove that it can be done. We throw out the challenge to this end, and will be ready to render all assistance to the state or city that will undertake it.

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Two Interesting Letters

"Last year our church gave nothing to missions. This year we made an every-member canvass during the second week in January. Sixteen of the 21 members pledged \$35 for missions. This year's canvass also increased our income for local work, and has developed a marked improvement in the consecration and spirituality of the people."

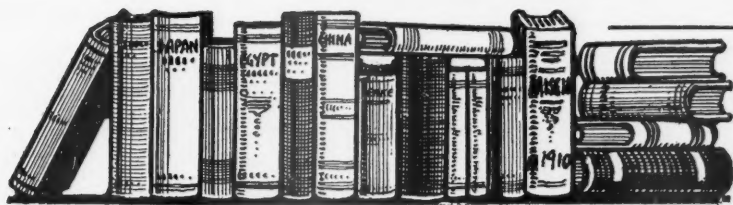
Here is another: "I have written to Secretary D. asking that our apportionment for Foreign Missions be changed from \$25 to \$65; for Publication Society from \$12 to \$30; for Home Missions from \$20 to \$45—in view of the result of the every-member canvass." This church has a small membership also.

Good for the little churches! God bless them!

*

TRY THE EVERY-MEMBER CANVASS
EARLY.

HAVE A SHARE IN HOME MISSION WEEK.
MAKE THIS A GREAT YEAR.



THE
EDITOR'S
CHAT
ABOUT
READING

THE *International Review of Missions* for July, the third number of this very valuable periodical, opens with an article by Ch'eng Ching-yi, pastor of a self-supporting congregation in Peking connected with the London Missionary Society, who was present at the Edinburgh Conference. He is president of the Y. M. C. A. of Peking and joint-editor of one of the Christian papers in China; a man of fine character and wide influence. He writes on "The Chinese Church in Relation to its Immediate Task," and makes a strong plea for a strategical policy that shall result in the Church of China—massing all the forces of Protestant Christianity for the struggle with the opposing forces of evil. Churches have been planted in nearly every province and it is estimated that there are 300,000 Protestant church members in China; but there has been no central policy, no planning of the work as a whole. In his view the evangelization of China must depend largely upon the men and women of the soil. The foreign missionary must increasingly devote his energy and time to training and educating the Christian youth for the ministry and similar works. The Church of China must be scientifically taught and trained for self-support and government. And the Church must be based upon union, as an essential to fulfilling its mission in the new order of things. The article is a strong one, doubly interesting because it gives the case from the Chinese point of view.

Sir Andrew Fraser writes on "The Educational Situation in India and its Bearing on Missionary Policy." The demand for popular education has laid a new educational necessity upon the foreign mission boards, since the secular education of the government schools is looked upon as radically defective by the native religious leaders. Sir Andrew's conclusion is that the missionaries must give more

attention to education, including industrial and technical training, as well as intellectual and moral. By cooperation the missionary bodies can powerfully influence India in this period of general intellectual awakening. The whole question, as he well says, requires to be looked at from the broad standpoint of the welfare of India.

Dr. George Heber Jones, tells of "The Growth of the Church in the Mission Field," dealing specifically with the Presbyterian and Methodist Missions in Korea. Recent developments in Korea connected with charges of political plotting laid against the missionaries lend additional interest to the remarkable facts here presented. In Dr. Jones' view Japan owes much to the Christian missionaries for the manner in which the native Christians submitted to the loss of nationality. The building up of a church of 300,000 members since 1884 indicates the remarkable progress of Christianity.

The reader will be drawn on through the number by the clear and fair presentation of the subjects. "The Ideal of Womanhood as a Factor in Missionary Work," by Miss Eleanor McDougall, considers the influence of Christianity on the position of women, in this introductory paper. Pastor Gottfried Simon, contributes his third paper on "The Vital Forces of Christianity and Islam," most instructive; Dr. Cornelius H. Patton writes on "Broadening the Home Base;" and other articles, with the notes and reviews of books and periodicals, and the bibliography, make up a number replete with interest. This is food for the ministers.

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The Editor is indebted to Dr. John L. Dearing for the tenth annual issue of "The Christian Movement in Japan," a volume published for the Conference of Federated

Missions, and constituting a year book covering the mission work in the Empire. Dr. Dearing has become the chief editor of the work, succeeding Dr. D. C. Greene. Our Prof. E. W. Clement contributes a valuable chronology of the Christian Movement in Japan. The contents include twenty-three chapters covering a General Survey, Eleemosynary Enterprises, Recent Developments of the Peace Movement in Japan, Christian Education, Review of Religious Literature and the Religious Press, the Bible Societies, Japan Book and Tract Society, Distribution of Christian Forces, Churches and Missions, Japanese Y. M. C. A., The Association English Teacher Movement, Chinese and Korean Y. M. C. A., Y. W. C. A., the Woman's Christian Temperance Union, the Japanese Union of Christian Endeavor, National Sunday School Association and Salvation Army, and other matters, concluding with statistical tables. Many interesting items the Editor intends to cull for *MISSIONS'* readers from this admirably edited Annual.

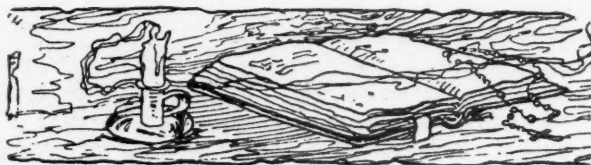
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A book of present interest is Dr. Arthur Judson Brown's "The Chinese Revolution," which tells the story of the most wonderful overturning in modern history. The writer as a mission board secretary has traveled extensively in China and closely studied the country for many years. He is a firm believer in the ability of the Chinese to work out a high destiny along republican lines. The chapter on the Constructive Influence of Christianity accentuates the statement of the English correspondent, Mr. F. A. M'Kenzie, editor of the London Times, that "the missionaries are the men who began the work of awakening China." Read this book if you would have a clear view of the causes and conditions that have made the China of today. It is published by the Student Volunteer Movement, New York.

Jonah of Gath-hepher, by Edward A. Marshall, makes the Bible story live, and by reproducing the oriental atmosphere and environment gives effectiveness to the record. Having lived in Palestine the author is at home in his descriptions, and the treatment is reverent and illuminating. (Fleming H. Revell Co. Illustrated by Mrs. Marshall. \$1 net.)

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The Annual of the Northern Baptist Convention makes a bulky volume of 760 pages. Of this number 192 are occupied with the proceedings of the Convention and lists of its committees, etc. Then come the annual reports of the cooperating societies: 232 pages for the Foreign, 134 for the Home, 67 for the Publication, and 130 for the Woman's Home Society, with a final six for the Historical Society. There is an index to the Convention Minutes and another to the Foreign Report, but none for the other Societies, and no general index to the entire volume. The serious defects of other years are perpetuated, and we have a series of reports brought together, instead of a carefully prepared and properly paged Annual, in which one might take pride, and to which he might go with some expectation of finding the information desired. It is sincerely to be hoped that the convention will appoint an editor and authorize him to see to it that the reports are similar in style, and that the whole work is edited carefully and indexed properly. Then we should not have to read an apology as a foreword, and might find the material wanted without so serious a tax on time and patience. Of course the Publication Society is not to blame for the things criticised. It is time the Executive Committee of the Convention took the matter up and made provision for the future. The Annual is a historical record, and as such should be brought up to the times.



WOMAN'S WORK IN HOME MISSION FIELDS

CONDUCTED BY MISS FRANCES M. SCHUYLER

Living on a Buried Island THE KODIAK ORPHANAGE IN ALASKA AFTER A VOLCANIC STORM



AN ORPHAN GIRL

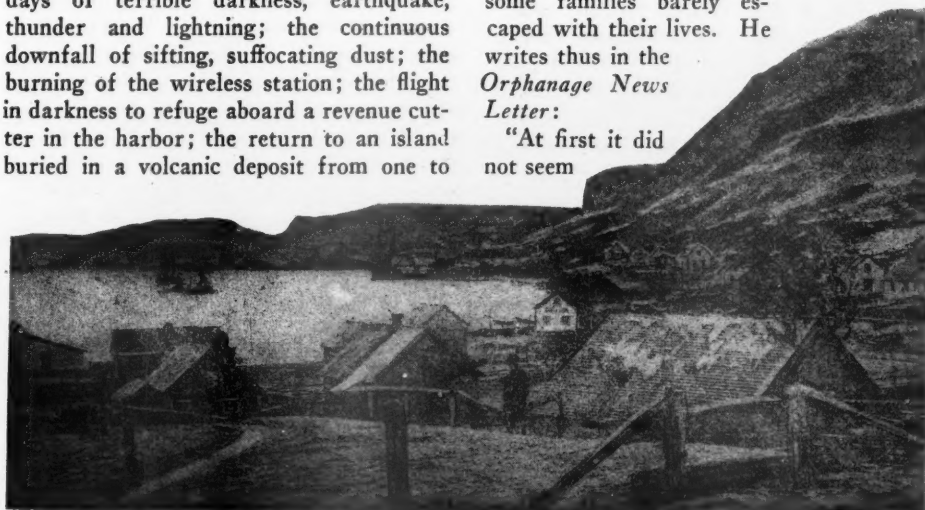
THE Baptist orphanage at Kodiak, Alaska, which suffered a serious calamity in the shape of a rain of volcanic ashes early in June, has continued thus far in the same location and is recovering to some extent from the effects of the disaster. The story of the eruption has been told in the papers, and readers of MISSIONS are probably familiar with its details—the three days of terrible darkness, earthquake, thunder and lightning; the continuous downfall of sifting, suffocating dust; the burning of the wireless station; the flight in darkness to refuge aboard a revenue cutter in the harbor; the return to an island buried in a volcanic deposit from one to

thirty feet deep; the ordeal of clearing trees, gardens, buildings, clothing and utensils of their load of ashes and pumice.

Since the disaster the inhabitants of the village of Kodiak have removed to the mainland and the government has set them up in housekeeping in a new village on Ivanoff Bay, named Perry in honor of the captain of the revenue cutter *Manning* which came to the islanders' rescue. The wireless station has not been rebuilt.

Nevertheless, the superintendent of the orphanage, Rev. G. A. Learn, takes a persistently optimistic view of the situation and seems to favor remaining on the island, at least for the present. He says that the damage to the orphanage was slight in comparison with that at Kodiak and at the government agricultural experiment station, where buildings were overwhelmed by slides of ashes from the hills, and where some families barely escaped with their lives. He writes thus in the *Orphanage News Letter*:

"At first it did not seem



KODIAK, COVERED WITH LAYER OF ASHES: FROM A NEWSPAPER PRINT



BAPTIST ORPHANAGE AFTER THE ERUPTION

possible for us to remain here, and we began to pack up, preparatory to going elsewhere. But where could we go? Wherever we went, we could not take the buildings and furniture, which represent years of planning and the outlay of many thousands of dollars.

"As the days passed conditions improved; the water in the lakes began to clear, and we had good spring water for drinking, so we left off packing and began uncovering gardens, repairing roofs and cleaning house. The beds in the kitchen garden which were uncovered and resowed are already furnishing us with radishes and lettuce, the finest ever. The potatoes have responded wonderfully to the attention given them. Even seeds sown in the ashes have sprung up. Two small fields sown with oats look green and promising, though it is not likely the oats will grow more than a few inches high.

"To be sure there are unpleasant things to contend with. For instance the trees still hold loads of ashes, and when the wind blows, after a few days in which there has been no rain, the dust is simply choking, and gets into the houses in spite of closed doors and windows. After a rain it is not wise to step out of the beaten track, else one will mire over the shoe tops. Tramping through the woods for pleasure is out of the question. Indeed there is very little incentive for such rambles as there are no

wild berries, and very few wild flowers to be gathered this year. On sunny days the glare of the light reflected from the chalk-like ground is very trying to the eyes."

The greater number of the orphanage cattle were killed for food in the first days of need, but to obtain fodder for the remnant became a serious problem. Mr. Learn found a good growth of beach grass at Devil's Bay, in spite of the ashes, and thought that he could get enough to half fill his silo. This, he believes, will go a long way toward carrying the diminished herd through the winter.

"As to whether there will be other eruptions of the volcano," he writes, "no one can say. I do not think there will be, and even if there should be, the chances are that it would not affect us at all. Had the eruption of June 6-8 occurred two days sooner or two days later it would not have affected us in the least. There was a west wind blowing at the time, and that is what brought the ashes to us. West winds are the exception rather than the rule."

The first reports of the disaster stated that the shower of volcanic ashes came from an eruption of Mt. Katmai, a volcano on the mainland about eighty miles west of Wood Island. On July 13, the *Weekly Gateway*, a newspaper published at Seward, printed the following statement:

"Jack Lee, the well known Canadian explorer, who arrived on the Dora this

morning from the westward, states positively that the recent volcanic eruption that has been credited to Mt. Katmai did not occur at all, but the mountain that caused all the trouble was Mount Sevenosky, situated about eight miles from Katmai. The explosion of Sevenosky caused the hot springs on Katmai to blow up, which accounts for the clouds of white steam, mistaken for smoke and ashes by observers, while the rain of ashes, pumice and dust all came from Sevenosky. Mr. Lee was at Coal Bay at the time of the eruption, and since has visited Katmai in order to make a careful study of the cause and effect of the eruption."

A LETTER FROM THE GIRLS' MATRON

Miss Fredericka Ergenzinger, matron in the girls' department of the Orphanage, in a special letter to the Woman's American Baptist Home Mission Society, gives further information, together with many household details:

"We are now used to seeing nothing but ashes, but there is a longing for something green, something living, which cannot be found. The natives are great travelers. They close their doors here and go to any island or bay where grass, berries and fish are found; then they come back for a day or two to see the doctor and are off again. I have heard that very few will stay here

this winter. They scatter in groups to places untouched by the ashes. We took a walk to Orris lake, where oats have been sown and are green. There are empty blotches, but the girls looked reverently and said, 'How good it is to see something green!'

"In the woods we spent a little time hunting our Malina potatoes. We found a few Malinas—they are ashy but welcome. There were places which we passed over successfully the first time but which we could not step upon in coming back. The deposit had formed in one mass of jelly, swaying back and forth. If we do step in, it is always up to the knee and it is with difficulty that we get out. We do not mind the dirt—it dries and shakes off—but we are afraid of getting caught.

"To go back to February and March: We started all sorts of plants in boxes, then as soon as the garden was accessible we worked in it, mixed in seaweed and other fertilizers, and divided the garden into beds, one for each girl old enough to help. There were nine different beds. We planted rutabagas, cabbage, turnips, lettuce, radishes, beets, onions, beans, a few potatoes, and some flower seeds. We watched them grow; oh, such pleasure to see things green! The girls used the hours in their gardens as play time and were enthusiastic in every part of the work.



DIGGING THE ASHES OFF THE GARDEN

After the dust shower began we took in the boxes of vegetables and had them ready to transplant as soon as we shoveled the ashes away.

"The falling of the ashes has been fully described, so I will pass that over. The trees near the clothesline we shook clean of ashes as far as we could reach up, also the trees around the cottage and around the church, striking the branches with sticks to bring down the ashes.

"The girls are exceedingly patient. There is no grumbling because of what we miss or have to endure; they are only glad if they are not sick as so many have been and still are. We all cough more or less because we still get much ashes and dust to breathe. If the girls move around in a room at any time the dust becomes thick, no matter how clean the room may have been swept. The stockings and shoestrings are suffering most; the ashes seem to cut them. Our girls have ventured barefooted on the ashes and since no bad effects followed, and they like it, I will let them go barefooted in and around the house.

"Not a part of the house is free from dust settling in all the time. It is about the best illustration of the Egyptian plagues I ever saw. Closed doors and windows do not keep out this fine, white powder, and think how much we carry around and swallow! Cleaning the ashes away to make it level around the house, and shoveling ashes off our garden beds, keeps us busy out-of-doors. It is splendid exercise for the girls, with hoe and shovel, and they like it. For indoor pleasure lately we have started candy-pulling.

"The girls wore old woolen dresses for several weeks after the ashes fell, because there were so many coughs. Since then they wear old summer dresses. They were fitted out with nice summer dresses, but maybe those will keep for another year. They wear gingham Quaker caps to keep the hair from getting full of ashes, which fall in lumps—also live worms—from the trees.

"Each girl has a good school dress, a Sunday dress and a nice coat for this winter, yet we do not know what the winter will be and what will be the best to wear. Captain Perry said, 'The snow will take

most of the ashes off.' Yet last winter there was hardly any snow, and we do not know what will come.

"The sulphur gases are often plainly smelled even now, and our beach is full of pieces of brimstone the size of an egg and smaller. There is also some in the dust, with body enough to show plainly. All of this must be brought to us from the volcano. Our girls are delighted to send brimstone and volcanic ashes to the people who befriend them. There is a scarcity of boxes and bottles or else they would send more.

"I feel that God is upholding me and blessing the work, but I am afraid the ashes have come to stay. It will take a year at least to know what things will grow. I sowed vegetable and flower seeds on every hill surrounding the cottage. They have come up green everywhere, but whether they will grow must be waited for. I have planted turnips on top of ashes in the hot beds. They are green and have grown just a little. This gardening has been good for me. It was a regular tonic after indoor work.

"I am glad for the service I can render. At best it is full of faults, and God has been like a father pitying his children. This work must be near the heart of God, because he watched over us so tenderly and sustained us in our trying hours."

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With Home Mission Forces at Northfield

BY FRANCES M. SCHUYLER

Under the Christian patriotic impulse to help "Save America to save the world" the representatives of the various Home Mission organizations assembled at East Northfield, Mass., on July 19. The occasion was the Sixth Interdenominational Woman's Home Mission Conference for the East. From city and town, hamlet and country district they had come, these women of earnest spirit and cordial sisterly manner, drawn hither by the magnetism of a mighty thought.

One does not meet an idle throng of pleasure seekers at Northfield, and this was especially true of the women who had come up for this conference. They

were there to gain a clearer knowledge of the needs of our own country, of the application of the existing methods of our various boards to these needs, and to discuss the best and latest plans for work in the woman's circle, the young woman's society, the children's organizations and the Sunday school. Leaders of mission study classes were in evidence, and there was a prevailing desire to gain additional information for the purpose of advancing the cause of Christ through these agencies.

The opening session was held in the large auditorium at 8 p. m. Mrs. John S. Allen, chairman of the committee, presented Mr. William R. Moody, who gave the formal words of greeting, and we then listened to a strong address upon a home mission topic by a foreign mission secretary, Dr. Cornelius H. Patton of Boston, recently returned from a trip to the Orient, who spoke of "The Christianization of America for the Christianization of the World."

The Bible study each morning was in charge of Dr. James A. Francis. The hour found the house well filled with eager delegates. Much interest centered about the mission study hour. The book selected was "Mormonism, the Islam of America," by our own Dr. Bruce Kinney. Mrs. D. E. Ward, of the Presbyterian Home Mission Board, was the brilliant, fearless teacher. Her task was not an easy one, but not even the four Mormon missionaries who sat daily under her eye and whose vigilance was most noticeable, could charge her with unfairness or meagre preparation. With a wealth of information carefully classified, properly digested and tactfully presented, she carried her class through the course, giving facts, suggestions and subject matter for further development. The work was exceedingly valuable.

The Home Mission Campaign was outlined by Mrs. M. J. Gildersleeve and our Mrs. A. S. Palmer, of East Orange, N. J., gave in detail the plans adopted by the church she represents. "The work in Rural Communities," "The American Highlanders," "The Work in Our Cities," "The Italian in America,"

Glimpses of the Southland" and "Work Among Indians" were some of the subjects considered.

Under the head of "Missionary Methods" various attractive features included "A Scripture Reading Contest," with honorable mention of those who met the standard set by the judges, "How to Teach the Juniors' Textbook," "Our Immigrant Neighbors," "Missionary Speakers," "Missionary Literature" and "Missionary Methods."

"Missionary Stories" were told by Mrs. E. L. Ware and Miss Margaret Slattery, and were among the most delightful features of the conference. An entertainment in the auditorium by the young women was greatly enjoyed. The choir of girls and young women with their sweet singing and cordial responsiveness to all demands, under the leadership of Miss Elizabeth Campbell, deserves special mention. These young people contributed greatly to the success of the conference.

"But what of our Baptist contingent?" I hear some one asking. Well, we led in numbers. Nor did we rank among the lesser lights in general illumination. Dr. Francis has already been mentioned as a leading factor in the daily work of the conference. Miss Lyde E. Jenkins captured all hearts in her sympathetic delineation of the work with the foreigners in "The City of Iron and Steel." Her address was replete with bright, practical suggestions; and Miss Anna Barkley, just from Cuba, with her deep insight into the needs of that fair island and its interesting people, brought a thrilling message that was most acceptable.

Our denominational rally was the largest reported. Mrs. Palmer presided and welcomed over 100 Baptists. The various missionaries in attendance were presented and the hour was spent in delightful fellowship. It was a great pleasure for the editorial secretary to meet many who testified to the helpfulness of MISSIONS in the work in which they were engaged in the home church.

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NOT THE GOOD YOU ARE GOING TO DO BUT
THE GOOD YOU DO COUNTS.

"Working the Plan" in Eastern Washington and Northern Idaho

BY DOROTHEA DE LONG, GENERAL WORKER

The motto for the past month has been, "Plan for the work and work the plan." The plan enables me to check up month by month, and ascertain where I have gained and where I have lost, amid the opportunities of the Inland Empire. We thought in the Training School that we were busy, but we did not know about general missionary work.

The joys have exceeded the sorrows, but when the people know I am a missionary present for a short time, they come from other churches and pour out their perplexities. Three weeks ago a woman said, "I can't tell anyone here, but if you say, stay with my husband, I will. If you say part, I'll do it to-night." I had the pleasure of seeing the family united, and the wife join a Baptist church.

Each city I have labored in has brought a new opportunity as well as a new difficulty. I have made 803 religious visits, supplied three times for pastors, organized one Sunday school with an average attendance in the past ten weeks of 76, attended 26 Sunday schools and conducted 14 of this number, attended nine Sunday school conferences and eleven organized class meetings. Attending the state Sunday School Convention helped me exceedingly along Sunday school lines.

The five children's meetings have been a delight inasmuch as the little folk generally leave their Sunday manners at home and you can reach the child as if he were alone. Another source of inspiration has been the State B. Y. P. U. Convention, the best service being the sunrise prayer meeting, where a number expressed their desire for active service.

One Aid Society asked me to "tell them of the work among the poor people in their own city—because they did not believe in missions." At the close of the meeting they lined up for definite work for a field a little farther away and gave fifty cents in money for missionary work.

Through the leading of the Disciples Class one found the Master, and twenty-one letters have been placed in churches.

One of these, an eight-year-old trunk letter, has gained for us a good church treasurer, and a representative of the City Missionary Union. I have made twenty-nine addresses—nine of these were to missionary societies and two before the City Missionary Union; organized one Young Woman's society and one "School for Training for Service," in which the first hour was devoted to the study of the "Redemption of the City" and the second hour to practical work. One of the class requirements was for thesis work such as "Women and Children in Industry in Our City," "Public Parks and Playgrounds," "Amusement Houses," "Our Foreign Element," etc. The result of the study has been to prepare us for work among the 3,000 Italians in our city and to arouse our Baptist churches for bigger and better service for our Master.

In 676 miles traveled and 45 services attended nothing has given me more pleasure than the leaving of a Bible in a leper home.

These have been busy days, yet full of pleasure, because I can help enlist those who have grown neglectful, and others who have not listened to the story of the Cross, also plan definite service to accomplish definite ends. One church asks for the definite plan for the coming month for each organized class, then at the close of the month the report is made of the failures and accomplishments. Our Associational Directors of the Spokane and Columbia Associations are doing excellent service, both directors leading the Woman's services and sending the women home with renewed interest and a broader vision for next year's work. Only three months have passed, but I sincerely hope for the next year to do more for the great needy field.

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Progress in Italian Work

IN CAMDEN, NEW JERSEY

Elizabeth M. Snagg and Mae B. Jenkins, in reporting their work, give these particulars: In 1904, the City Mission of Camden realized the growing population of Italians in the city and undertook mission work among these people. A pretty



MISS MAE JENKINS AND BAPTIST ITALIAN KINDERGARTEN, CAMDEN, NEW JERSEY

chapel was built, and for a time successful work was carried on, but gradually was neglected and the missionaries left to get along as best they could. Then the City Mission was re-organized and is now called the Church Extension Association, which assumed the responsibility of providing the buildings necessary to accomplish the work needed among these foreign people. The Women's Union appointed committees to see that the buildings are furnished, also to provide materials and superintend the different departments of work. There is a committee on Day Nursery and Mothers' Class, on kindergarten, boys' work and girls' work. Interest in the Italian work is being created in the different churches by the visits of these women to the mission and their assisting in the various departments.

IN NEW HAVEN, CONNECTICUT

We have our church and parish house, well equipped for the work. Our service is along many lines. We have two Sunday schools, one in our church and the other in the Swedish church. We also have our regular church service on Sunday.

Last November Pastor DiDomenica

finished an English and Italian *Manual*, which has proved a success. At that time we organized a night school for the benefit of the Italian men and women. They have taken hold of it very well and through this indirect means many have come in touch with our church who had never attended before. This school meets twice a week.

On Tuesday evening we have our Christian Endeavor meeting. It is marvelous to see how beautifully these people conduct their services. On Thursday afternoon we have a children's meeting at the downtown mission. We have organized it into a real Junior Christian Endeavor. I am there only as a director and they take charge of their own meetings. It is wonderful the way they have taken hold of it and the responsibility they feel in these meetings. We give an opportunity for testimonies. A week or two ago one of my smallest boys stood up and said, "I want to be a Jesus boy." On Saturday we have our Industrial school. We began with 19 and have worked it up until we have between 50 and 70 on the roll. On Thursday night we have a class of men and women, teaching them music. In this way we can have a regular choir in church.

Twice a month on Wednesday night we have teachers' meeting and on one Wednesday evening once a month I have a social circle for the young women of the church, who had little social life. The Lord is blessing our work and we find a big field in which to labor.—MARY TRAVER.

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Italians in Trenton

BY LOUISE F. HARNER

It seems an almost impossible task to put on paper the impressions received of the work here in Trenton. The most appalling fact is, I think, that of the eight or nine thousand Italians here, only a very small number attend any church. They have been born and reared in the Catholic church and as they grow older have lost faith in their church and are indifferent to any other religion. Even though some wish to profess faith in Jesus Christ, they hesitate about stepping out into Protestantism. Not long after coming here we were having Sunday school and afterwards a girl about twelve years of age came to me and said, "Are you going to call on all the scholars?" I said, "Yes, I hope to do so." She said, "Don't come to see me because my mother will know I have been coming to the Protestant church and she wants me only to go to the Catholic church."

A new baby girl had arrived in the home of a young couple. She was the first and I said, "What are you going to call her?" The father said, "I don't know; I'd like to call her Angelina Katherine, but the priest charges two dollars to baptize her anyway and it will cost more if she has the two names."

Someone says, "It is in loving, not in being loved, the heart is blest." As one walks through the section where these people live and greets the mothers and speaks to the children, one cannot help being touched by the way they respond to a kind word and a smile. Kindnesses done by former missionaries and teachers are related and one feels the love which still goes out to them in memory. Of those who have united with the Protestant church, two are now teachers in our Sunday school and the others are very faithful. Mary

is one of our little Christians, and is an earnest child. One week she was sick with quinsy; her throat was so swollen that she could speak aloud only with the greatest difficulty. Going to her older sister, who is one of our teachers, she whispered with sobs, "Lucy, I can't talk; Jesus won't hear my prayers." Her sister comforted her by saying that Jesus would hear whether she said the words aloud or not.

The annual picnic for the children was held on June 22nd. There were 65 children present and they were taken to a park just outside the city. Through the kindness of some of the members of the various churches, hammocks, ropes for games, and balls were provided and the children had a royal romp on the grass. We had scarcely reached the grounds before they began asking when we would have supper. One little girl said she had had no dinner, and when they were called to supper, they all flocked around willingly. As they left the park for the car they began to sing "I belong to the King" and continued singing songs all the way home, to the amusement of the people on the streets.

Calling in homes is a part of my work and I have always been received courteously. The Italian people have been called the most sociable people and truly so. One of the workers in a church here said to me, "We don't want the people of our churches just to endure the foreign people,—we want them to love them." As I go in and out of the homes I think that if some of the "endurers" could only go with me, they would soon learn to love them. It is not hard to learn to love different nationalities if we recognize the Fatherhood of God—the Brotherhood of Man comes easily after that.

Our very greatest need is a suitable meeting place. For two years the room used was a second story one over a saloon. Last week the owner told us we must vacate. We asked why and he said he wanted the room for a lodge room. He is a Hungarian. In broken English he said, "Lodge men have meeting—come around here—stop in saloon—spend money. You come here for meetings—go up—come down—go home—don't spend any money in saloon. I must make money." Our

work is seriously hindered and will continue to be so until we are better located. The Baptist churches of the city are co-operating in a splendid way and great interest is being taken in all the work. Christ said, "The harvest is plenteous." As one looks at Trenton one sees an immense field white for the harvest. There is a nucleus here for an Italian church. Let us pray that this may be the "leaven which shall leaven the whole lump." The outlook for the year is bright. Pray for this work, that much may be accomplished for the sake of Him who came not to be ministered unto, but to minister."

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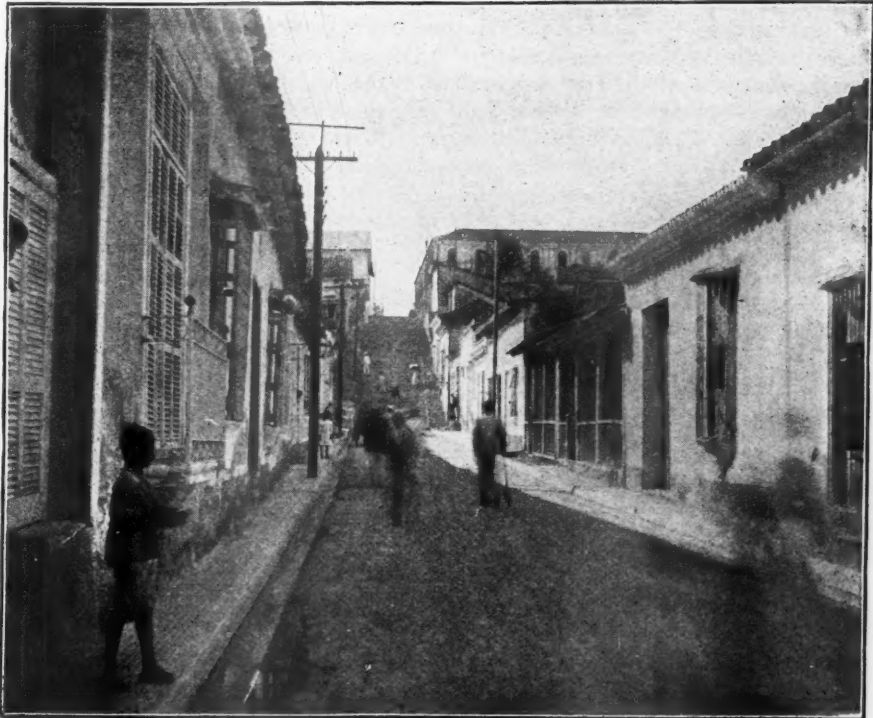
Prospering in the Midst of War

Miss Isabel Waidman, a Baptist teacher in Santiago de Cuba, writes that although that city is in the thick of a race war the Baptist school has had a prosperous year, and is outgrowing its quarters. The attendance has grown from 21 in 1910 to 38 in 1912—almost the extreme capacity with two children in each seat. The recent re-

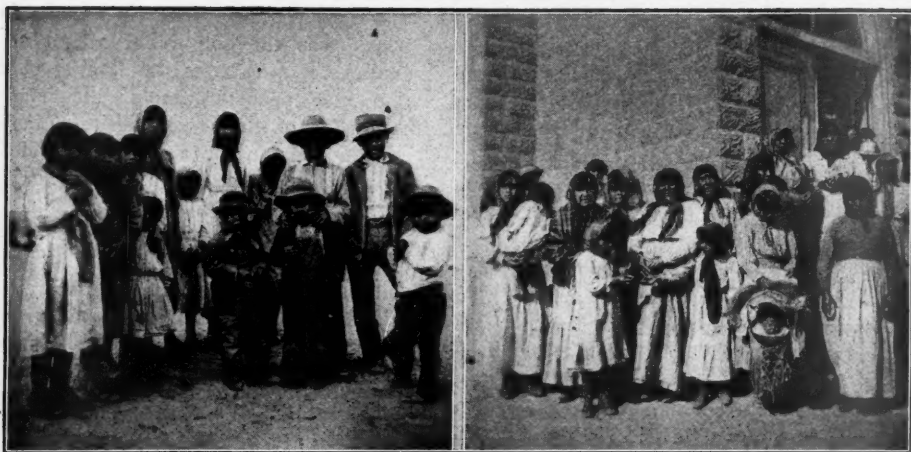
moval to Havana of an Episcopal school, which was the only other school at all similar to ours, gives the Baptist institution new opportunities of securing the patronage of those who desire American education for their children, provided it can furnish sufficiently attractive accommodations. As the building now stands, the only enlargement which can be made is to fit up a room which Miss Waidman formerly occupied, partitioned off from the school room, for the use of the primary department. The playground also is very small.

Miss Waidman speaks of a number of pupils who have gone from her school into the advanced grades at El Cristo and have done creditable work there. She has one assistant, a young graduate of the *Colegios Internacionales* in El Cristo. She writes further:

"Our school is winning its way here as one which cares for the moral side of education, and that appeals tremendously to the average Cuban who sees the lack in the public and private schools—who has



A STREET SCENE IN SANTIAGO, CUBA



CHILDREN AND CHURCH AT FALLON, NEVADA—MISS CORWIN'S FIELD

traveled and seen the products of our North American schools. One father, himself a public school principal, said: 'I want my children trained under Protestant principles—they shall not mingle with the Cuban school children.' This is our great opportunity—May God keep us faithful to this trust!"

Miss Waidman writes concerning the fortunes of war: "Three of our churches have been burned, one a chapel and the others houses in which services were held. The loss in two of them reaches \$400 or \$500. No special animosity was felt to our work, these houses sharing in the general fires of La Maya, Jerajagua and Ensenada. The first named town was situated in rich fields of sugar-cane, tobacco and coffee and was almost completely destroyed. Many men had lost all in the war of 1898 and had only recovered some property in land, houses and cattle to have it swept away now. The situation is very distressing.

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Ministry to Human Need

Of her work in Philadelphia Hannah L. Seils says: True to our motto, our most important work must be in the homes. It may not seem much to report religious visits from month to month, but a visit in the name of Jesus to a heart weighed down with care and sorrow and temptation, despondent and ready to give up life's struggle, means more than any

pen can describe. Your missionaries are the friends of the fatherless and the widow, and those that are often in worse positions than widows and fatherless.

Here is a family; a nervous breakdown of the father caused suffering and privation for a whole year. Insanity followed. Picture the scene as the worn-out mother, with a babe in her arms and two little pale-faced girls clinging to her skirts, witnesses the forcing into the ambulance of the raving husband and father. Here is room for practical pity and comfort. Then, the rum-ridden homes are dark with sin and suffering. We suffer with these poor women and children when we learn of their condition; but there is healing in the gospel. The wife of a drunkard said to me lately, "Since your visit I deal differently with my husband when he comes home intoxicated. I keep silent, I don't argue and quarrel with him any more. It only makes it worse and wears me out. It works much better this way," she said. She is beginning to take hold of that strong arm that can alone uphold, and she is so eager to attend a prayer meeting that she asks a friend to stay with the children while she attends church.

Rum brings rags, hence we find an army of children in our cities, kept from Sunday school for lack of clothing. In these cases our missionary barrels and boxes are a great help in the homes and among the children. As I pack bundles from time to time and take them to the homes

I think our Society does not only fulfill the command, "Go ye and teach," but hers will also be the commendation of the Master, "I was naked and ye clothed me, hungry and ye gave me meat, sick and ye visited me, a stranger and ye took me in."

Our young people have shown growth in spirituality and are well represented at the regular weekly prayer meeting. A young men's prayer meeting is held every Sunday morning before preaching service, and a young people's meeting before the preaching service in the evening. Our young people are active also in holding street meetings and in inviting strangers to the church. I have an average of 150 children a week in Sunday school and industrial school to instruct, influence and help; besides those in the homes and on the streets.



"THANK YOU FOR OUR DOLLS"

From a class of Miss Corwin's girls in Nevada. Remember that Christmas is coming, and other children will appreciate your gifts.



THE WORKERS' DEPARTMENT



The Sympathy of Christ

If I could only surely know
That all the things that tire me so
Are noticed by my Lord,—
The pang that cuts me like a knife,
The lesser pains of daily strife,—
What peace it would afford!

I wonder if He really shares
In all these little human cares,
This mighty King of kings;
If He who guides through boundless space
Each blazing planet in its place,
Can have the condescending grace
To mind these petty things.

I think if I could fathom this,
Blent with each ill would come such bliss
That I might covet pain,
And deem whatever brought to me
The loving thought of Deity
And sense of Christ's sweet sympathy,
Not loss, but richest gain.

Dear Lord, my heart shall no more doubt
That Thou dost compass me about
With sympathy divine;
The love for me once crucified
Is not the love to leave my side,
But waiteth ever to divide
Each smallest care of mine.

—Selected.

*

Notice

We should like to call the attention of our New England friends once more to the fact that all contributions from the district of New England should be sent to our branch office, to Miss Gertrude L. Davis, Ford Building, Boston, Mass.

Immigration—A Study

PART V.—MEETING THE PROBLEM.

THE PAST—What Have We Done?

Old principles involved in new methods.

"The power of educating a people is the chief power of the State. If we will stand on the defensive, let the teacher and the preacher be our guard, and the spelling book and the Bible our weapon."—Gov. BOUTWELL, Massachusetts, May, 1885.

1. Are Christianity, education, churches and social settlements proving effectual agencies? Can you suggest something better?

We send missionaries to some of these people in their own countries, but by immigration they are coming here. Is such an opportunity presented to any other nation?

What are the possibilities in the line of public improvement with regard to parks, sanitary tenements, play-grounds, summer schools? Are there permanent results?

2. THE FUTURE. How many schools, churches, kindergartens and missionaries has the Baptist denomination among the foreign speaking people in the United States? (See annual reports of American Baptist Home Mission Society, Women's American Baptist Home Mission Society, and "From Ocean to Ocean," 1912.)

How are we meeting the immigration problem in our cities, in mining regions, in lumber camps, and in farming sections?

What is your local church doing and what are you doing personally for foreigners in your own locality?

Is the work of the denomination in proportion to our ability? Is the effort in proportion to the great opportunity before us? How shall we do more?

References: *Aliens or Americans?* by Howard B. Grose, (Chapter 8, The Home Mission Oppor-

tunity). *Patriotic Citizenship*, by Dr. T. J. Morgan (page 264). *The Leaven in a Great City*, Mrs. L. W. Betts. *Challenge of the City*, by Josiah Strong.

SUGGESTED TOPICS FOR DISCUSSION:

What do we, as Americans, owe to Italy? (Fra Angelico, Michael Angelo, Buonarroti, Raphael, Bonte and other ancient and modern artists and sculptors).

What has Hungary given to our country in painting and music?

Describe the Old Testament festivals as seen in Jewish ghettos.

Our Scandinavian-Americans—what is our debt to them?

Our German population—what is their share in developing America?

Foreign patriots. What nationalities rendered aid to America in time of war?

*

Prayer Calendar for October

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates.

October 12.—Miss NELLIE WALLER, missionary teacher at Manzanillo, Cuba.

October 14.—Miss ALICE M. OLSON, missionary among Scandinavians, Kansas City, Kans.

October 15.—SENORITA ANA GARZA, teacher in Mission School, Puebla, Mexico. Miss MELISSA PERRY, missionary among the Mill and Mining Population, Oak Hill, West Virginia.

October 18.—Miss MARGARET LUNDSTROM, missionary among Scandinavians Seattle, Washington.

October 19.—Miss LAURA K. DRESSER, missionary among Porto-Ricans in Ponce, Porto Rico.

October 20.—Miss MARY MOODY, missionary among Indians, Keams Canon, Arizona.

October 22.—Mrs. NELLIE BISHOP,* missionary among the Negroes, Chattanooga, Tennessee.

October 23.—Miss FRIEDA DRESSEL, missionary among American population in the West, Salt Lake City, Utah.

October 25.—Miss IDA M. SCHOFIELD, missionary among Indians, Auberry, California; Miss CARRIE E. WAUGH, missionary among Negroes, James City, North Carolina.

October 26.—Miss MAGGIE HOWELL, teacher, Guantanamo, Cuba.

October 31.—Miss WANDA FEDERMAN, missionary among Germans in Pittsburgh, Pennsylvania.

November 1.—Miss ANNA GUSTAFSON, missionary among Scandinavians, Kansas City, Mo.; Mrs. SARAH P. GREENE, Atlanta Baptist College, Atlanta, Georgia. Miss AUGUSTA JORDAN, missionary among Germans, Cleveland, Ohio.

November 2.—Miss MARY L. DOWDELL, teacher in Americus Institute, Americus, Ga.

November 5.—Miss EMMA GRANER, missionary among Germans, Chicago. Miss ANNA NIELSON, missionary among Scandinavians, Chicago.

November 6.—Miss HARRIET P. COOPER, general worker.

November 7.—Miss R. V. JONES, teacher, Waters Normal Institute, Winston, N. C.

November 8.—Miss LILLIAN A. PARKER, teacher in Mather School, Beaufort, S. C.

* Not on field at present.

*

New Auxiliaries

Michigan, Harbor Beach.

New State Directors

Indiana, Mrs. J. E. Moring, 1121 Cottage Ave., Fort Wayne.
 Pennsylvania (Western) (Y. W. & Ch.), Miss Elizabeth Andrews, New Bethlehem.

New Directors

Illinois—Bloomfield Association, Mrs. W. H. Beeby, Urbana, Vice—Mrs. E. S. Hall, resigned.

Indiana—Flat Rock Association, Mrs. E. C. Newcomb, Richmond; Long Run Association, Miss Danner, Moorefield, Vice—Mrs. Demaree, resigned; Johnson Co. Association, Mrs. Earl Byers, Franklin, Vice—Mrs. Walton, resigned.

Kansas—Swedish Association, Mrs. Fred East, Topeka, Vice—Miss Verna Sjolander, resigned.

Maine—Hancock Association (Y. W. & Ch.), Miss Harriet H. Coles, Sedgwick, Vice—Mrs. Leila Tripp, resigned.

New York—Franklin Association, Mrs. Fred Murdock, Oneonta; Wayne Association, Miss Nellie Van Vleck, Wolcott, Vice—Mrs. Wm. Roe, resigned.

Pennsylvania—Clarion Association (Y. W. & Ch.), Mrs. A. J. McMurray, Brookville.

West Virginia—Goshen Association, Miss Ethel Shafer, Independence.

*

Wants of Missionaries

CUBANS

Miss Gabriela Jimenez, San Luis de Oriente, Cuba—Patchwork, white thread.

GERMANS

Miss Hanna Neve, 590 Mendota St., St. Paul, Minn.—Basted handkerchiefs, children's aprons, small doilies.

INDIANS

Miss Anna B. Clapperton, Murrow Indian Orphanage, (Freight and express) Muskogee, Okla. (P. O.) Bacone, Okla.—Sloyd knives, drawing boards.

Miss Mary A. Brown, Watonga, Okla.—Japanese lanterns, graphophone, Christmas boxes. Mrs. George Topping, (P. O.) Saddle Mountain, Okla., (Freight and express) Mountain View, Okla., (C. R. I. & Pac.)—Christmas boxes, calico.

Miss Emma C. Christensen, Auberry, Cal. (Freight and express), Clovis, Cal.—Christmas boxes.

NEGROES

Mrs. Darthula Ghee, 719 S. First St., Clarksville, Tenn.—Bedding, table linen, uncut material for sewing school.

Miss M. Eva Richardson, 1703 Monroe St., Vicksburg, Miss.—Christmas boxes, basted quilt blocks, post card pattern, Sunday School picture rolls, intermediate Sunday School papers.

Miss Florence Burnett, 513 Mulberry St., Nashville, Tenn.—Basted gingham aprons for children.

Miss Jessie Holman, 307 W. S. St., Longview, Texas—Tracts and testaments.

MEXICANS

Mrs. Paula B. Tooms, Doncellas No. 8, Puebla, Mexico—Needles, Nos. 7 and 8, thread No. 60, remnants of muslin, white lawn, gingham and calico.

MIXED SLAVIC RACES

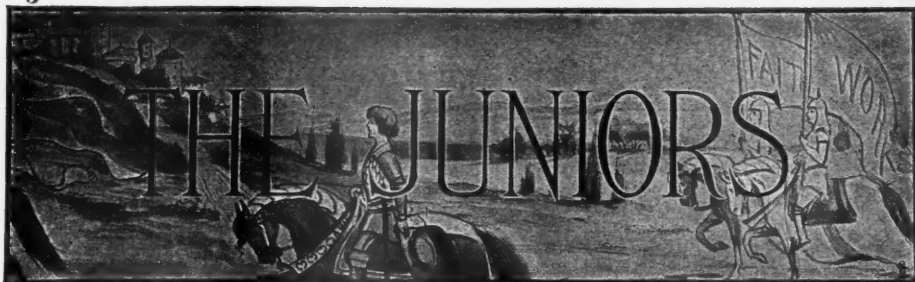
Miss Nathana Clyde, 2110 Quindaro Blvd., Kansas City, Kan.—Clothing for women and children.

SCANDINAVIANS

Miss Alma C. Wallin, 48 E. A. St., Iron Mountain, Mich.—Small map of Holy Land.

AMERICAN POPULATION IN THE WEST

Miss Clara J. Flint, 3042 W. 26th Ave., Denver, Colo.—Primary room decorations, including light colored curtains for windows and suitable pictures for wall.



A Little Burma Girl's Letter

WRITTEN BY A PUPIL IN OUR HENZADA,
BURMA, SCHOOL

Forest Road, Maymo, 29th of April, 1912.

DEAR MRS. BACON:

Miss Lindberg told me that you were very interested in hearing about Henzada. She asked me to write to you. It pleases me very much to write to you. I always want to write to a new person that I do not know, because I can tell new things which the new friend does not know.

I want to tell a story of a Christian girl who had heathen relation. The girl lost her mother. After she lost her mother, her three sisters and two brother stayed with their uncle. One day there was cholera near that village. Her uncle wanted to write some words on his children's and on his nephew's and niece's finger nails. After her cousins and her sisters and brothers have written words on their finger nails, then he wanted to write on his niece, the Christian girl, very much. She did not give him permission to write on her finger. Her uncle was very much angry with her and said many things to her. She went quickly upstairs and cried and cried. On the next day they called a priest. The priest and many villagers put a chatty of water with some small branches of plums and some white thread that they weave with in front of him. The priest recited his scriptures verses. They thought that the blessing goes into the water, those branches and white thread. After the priest had said his scriptures, all the women and men took away their chatty, with branches of plums and white thread. Then that little girl's grandmother asked her to give the blessed water to her little sisters and brothers.

But she did not like it at all. Then her grandmother asked her to tie those blessed strings on her little sisters and brothers again. She then had a very hard time. Her uncle said that he wanted to kick her till she died. She then remembered her mother who died about six months before very much. She asked God to help her. Suddenly her other uncle came in and said that if she did not like it he must not force her. She is sure then that the Lord answered her prayer. Dear Mrs. Bacon, this is a true story and I am that little girl. May God be with you always.

Miss Lindberg's Karen girl,
THEIN KIN.

*



A GROUP OF MISS CORWIN'S INDIAN GIRLS AT
HER MISSION SCHOOL IN RENO, NEVADA.
SHE IS A TEACHER OF THE WOMAN'S
HOME MISSION SOCIETY

WESTERN WOMAN'S WORK FOR FAR EASTERN WOMEN

Our New Recruits



WE are glad to introduce the two fresh recruits to our missionary army on the foreign field.

Miss Alice Stannard is an Illinois girl, a graduate of Shurtleff College, (class '08).

Since graduation she has been engaged in

model kindergarten, but the poorly equipped school, and has gained an adjustability which will stand her in good stead on the mission field. But she is more than a kindergartner. She is a Bible student and Christian worker. She goes to our kindergarten in Nowgong, Assam, and letters published in this issue show what her opportunities there will be.



ALICE M. STANNARD



EDITH M. CRISSENBERY

school-teaching, and has shown herself a strong force for righteousness. Those who know her best say her strength is in her quiet earnestness and faithfulness to duty. She goes to fill a pressing need in the Girls' Academy at Jaro, Philippine Islands, where her charming manner and pleasing personality will surely win for her the love of the little high-class Filipino girls who make up the school.

Miss Edith M. Crissenberry is a kindergartner, well-trained and thoroughly experienced. She knows not only the

Both these young women are to be congratulated upon the use which they are making of their lives. Probably in no other way could they enter upon a career so rich and varied and full of the joy of achievement. We shall follow them with our prayers, our sympathy, and our fullest support.

One of "our girls," who is at home on her first furlough, has gone back to her *alma mater* for some special courses to help her in her work. Your editor was speaking a few days since with one of the

professors who had been deeply interested in this girl, and who had felt that she was throwing herself away in going out to China as a missionary. "Why," said the professor, "you've no idea how that girl has grown and broadened and deepened. It's wonderful." "Not at all," replied the obdurate editor. "She has been putting herself actively into the greatest work of the world at the present day, the advancement of Christian civilization. What could she do but grow?"

And the growth is not confined to those who go. We who stay at home and do our full share of the great work from the home base get our share of enlargement and enrichment too.

*

The Work of the Society in 1911-12

FACTS DRAWN FROM THE ANNUAL REPORT
QUOTABLE AND VALUABLE FOR REFERENCE

The Woman's Baptist Foreign Missionary Society of the West has 62 representatives in six countries and helps toward the support of a school in a seventh. It carries on 3 kindergartens, 5 Bible woman's training schools, 2 hospitals, and 29 central schools at stations where missionaries reside. The countries are China, Japan, the Philippines, South India, Burma, Assam and Africa.

JAPAN

At Sendai the Boarding School for Girls has four teachers, a class of 6 graduated in March, and 26 students decided for Christ during the school year. The principal, Miss Grace A. Hughes, resigned to

take effect on her wedding day, June 6, she having married Mr. E. O. Mills, of the Southern Baptist Mission. Misses Helen F. Topping, Mary D. Jesse and Annie S. Buzzell are the three remaining teachers. Miss Amy A. Acock is doing evangelistic work.

The Woman's Training School at Osaka is trying to work in hopelessly cramped quarters, and Miss Lavinia Mead begs for \$6,000 for the needed two buildings. Mrs. Nina Tuxbury has charge of evangelistic work.

ASSAM

Prospects are bright in Assam, momentous changes in opinion are taking place. At Nowgong the boarding school work is under Misses Anna E. Long and Florence H. Doe. Cooperation with the government has been arranged, which gives prestige, and five girls were sent to Calcutta to be trained for teaching in the new normal school launched by the mission; the scholarship of one is paid by the government and expenses of two others are paid by relatives. The men of Assam are beginning to believe in woman's education. Numbers in the kindergarten have grown from 30 to 80. Miss Crisenberry of Nebraska, a trained primary worker, is to sail this fall for this work.

THE PHILIPPINES

The present Director General of Education favors private Protestant schools, and a school for high class girls has been started, though it sadly needs a new building and larger faculty.

At Bacolod 18 boarders are under



MISSIONARY HOSPITAL AND GROUP OF CHILDREN, NOWGONG, ASSAM



MISSES KOHLEN AND BISSINGER WITH DORMITORY GIRLS, JARO, P. I.

Christian influence in the dormitory work conducted by Miss Sarah Whelpton, who also has a kindergarten and runs a dispensary with the aid of a native assistant.

At Jaro (Hah-ro) the Bible Woman's Training School is in charge of Misses Anna V. Johnson and Miss Elena C. Lund. Miss Johnson is also an evangelistic worker, and Miss Lund sold 2,851 pieces of literature last year. Miss Caroline M. J. Bissinger has 21 pupils in her school for high class girls, and the curriculum includes cooking classes and some industrial work.

(Reports from other Fields next month.)

*

What it Means on the Field

JARO, PHILIPPINE ISLANDS.

DEAR FRIENDS:—Miss Johnson and I had a little cry when we heard from the Rooms about their inability to furnish our asked-for appropriation. If only I had an inspired tongue; if only I were so Spirit-possessed that I might effectively voice the great need for this school. I have an intense longing to fly at once to you dear ones at home; to go up and down the length and breadth of the homeland, and tell you, with what winsomeness and persuasion I could command, that now, *now*

is the flood tide. I would plead that God's children would give, *give, give*. I would tell them of this people—so hungry, so trusting, so patient; a people defrauded of their birthright—the right to know their God. And I would ask them to mount with God up to His view-point, and see the loving plan He has made for these "other sheep" not yet of His fold.

Oh the bitter, bitter suffering, to search through years after our God! I was a Romanist. I know how great is the pain when at arm's length from our Father. These people are my people; they suffer as I did; when I see them in their alienation from God, I feel again the old pain. But in me the memory of that sorrow is superseded by an inexpressible joy—for "He hath called me out of darkness into His marvelous light." But for them the actuality remains; they suffer. It is an awful thing not to know God. And how can they know Him? They never got near enough to get acquainted. They approach Him according to man-made plans, through a vast array of saintly mediators, who only serve to keep them at a distance. They little dream that God's plan is so simple, that only by way of the Well-Beloved can we draw nigh unto God. And I would still be far from Him,

still starving and thirsting for my Father, had there not been some faithful ones who led me "in the way"—who made it possible for me to search the Holy Book. And now God asks us to be faithful and point these people to Him; to give to them truth; to open to them the Word which shall set them free. If ever for one moment I should turn from this work He has brought me to do, I would feel like a traitor; I should be "disobedient unto the heavenly vision."

My daily prayer has come to be this: "Help them to say, 'Put your hand in my purse dear Lord, and take out *all you need* for the work in the Philippine Islands.'" My love to all.

CAROLINE M. BISSINGER.

*

Morioka Kindergarten

Our fifth graduating class numbered 25, and 40 new children were admitted for the coming year. The opening day of a kindergarten is apt to be a trying one. Frequently the new children are tearful and terrified. But our first day of the new term was a real social event. Nearly half of the new children were from the homes of former pupils. The mothers

came out in force, several bringing the third or the fourth child to be entered. There was a crowd of former graduates eager to see how their small brothers and sisters conducted themselves on this "first day" for which they had waited so eagerly. There was no need to teach new songs or games that day.

We are told that the songs, games, stories, and sometimes the prayers, are household exercises in many homes. On a recent morning which we spent by invitation of the wife of the Governor in her garden, the little son of the family, not yet of kindergarten age, took an active part with the other children. His mother told me that the older sister comes home and "plays kindergarten" with her small brother and that when they have guests to entertain the children are often called into give some kindergarten exercise. I did not tell her how strongly I disapprove of "showing off" children before company. I only prayed that "a little child might lead them." Each year we hope to reach higher levels than ever before. This year there have been two lines of special achievement; first, in practical benevolence, quantities of flowers from the gardens of the children's own planting



MORIOKA KINDERGARTNERS AT PLAY IN THE SAND

have been carried to the large hospital near us where we hold weekly Bible classes. The fruits and vegetables that were brought in abundance while we were preparing our Thanksgiving Program were loaded up in baby carriages and trundled to the orphanage. We had a busy week making grape juice for the sick, to be given at Christmas time. When the children called it *sake* (the fermented beer of the country) we improved our opportunity to give them some scientific temperance ideas. Later when the bottles were brought out to be decorated, the children recalled the temperance discussion and it bore fruit in the fact that on New Year's morning a number of them declined to drink the *sake* that was set before them in their homes. Second, in the winter term we raised a fund for the famine sufferers in China. This un-

dertaking was a bit far-fetched in the opinion of the teachers and mothers owing to the fact that they had no means of knowing about the famine except my statements taken from the foreign press.

But that which has given me greatest joy is the advance made in Bible teaching. Humiliation, thanksgiving and inspiration are all in my heart as I look back over the year. Humiliation because too often I missed my birthright of joy by getting into the mental state of the Old Woman in the Shoe, thinking I had so many duties I didn't know what to do; thanksgiving because our Father has wrought so much of blessing with such unworthy instruments; inspiration because of the faith in the larger harvest to come which in *due* time we shall reap, *if we faint not*.

(MRS.) GENEVIEVE F. TOPPING,
In *Japan Baptist Annual*.

OUR MISSIONARY MAIL BAG

Trying Times at Nowgong

NOWGONG, ASSAM, May 12, 1912.

I have had one severe initiation at the end of my first week. The town is full of sickness—dysentery and cholera. People are dying of the latter by scores. The government has begun to try to stamp it out, treating the wells, burning sulphur on the street corners to disinfect the air, posting police all along the river to prevent people from getting water from there or bathing. They throw the bodies in farther up. People are all ordered to boil the water. Until the last few days our school has been in good health, then two came down with dysentery and yesterday morning very early one had a severe attack of cholera. It was Horu the baby. Miss Long and the matrons worked over her and brought her through the acute attack before I knew anything about it. They brought her in on our verandah because the hospital is not yet ready. She lay unconscious all day and we took turns nursing her, two or three with her all the time. The whole school was given cholera mixture, and we took it ourselves. The

disease was well under control and we were giving nourishment continually, but the little one had no constitution and her strength gave out. She never regained consciousness and died about one o'clock this morning. A little box was made for her immediately and Mr. Moore and Miss Long held a service over her at 6:30 A. M., with only the senior matron and Priscilla, the little one's aunt, together with Lucian who was here. Then they took her away while I was with the girls at prayers in the dormitory. I am more than thankful that Miss Long was still here, for she planned to go last night and had stayed over another day. Am glad, too, that I was here. As little as I was able to share in the responsibility it will prove a fortification in a similar emergency. If they will only keep well I feel that I could stand anything else. But even though they have faith in medicine it is hard for a native to understand prevention and the more ignorant are permeated with fatalistic doctrines.

FROM ANOTHER LETTER

We have 40 odd in the kindergarten

now and it might easily be 100 if we had capacity and equipment. Most of them are little Mohammedan children from the village. Miss Long goes over to help for several hours every day, for Padua has departed to teach in the Bengali Hindu school, while Pausume is doing good work with the children. With our girl, training in Calcutta, we shall have two good kindergarten assistants and our objective is a kindergarten of 200 as soon as the department is in good running order in its new quarters and with its new super-

intendent. This will not be the limit, however. There is no limit to what we may do here. A recent interesting event was the placing of three little Hindu children of Babus in our kindergarten, withdrawn from the Bengali school. Once it becomes the proper thing to come to our school and it becomes known that it has the sanction of government as being the foremost girls' school in the Assamese-speaking district I am sure we shall have no trouble in filling it with all classes.

FLORENCE H. DOE.



SEWING LESSON AT THE NOWGONG SCHOOL

Notes from the Rooms

Thirty-six hundred dollars have been pledged or already given toward the debt of the Woman's Baptist Foreign Missionary Society of the West. This is a good beginning on the \$24,000, but only a beginning. However, many of the women of the denomination are deeply interested, and are considering, singly or in groups, the "burning of a stick from the barrier the debt has raised." We are hoping that it may all be burned away before the close of the year 1912.

The following missionaries are in this country on furlough. We want to give them a warm welcome to the homeland. Some are very weary from the long strain of heavy work and need some months of entire rest. Letters addressed to 450 East 30th St., Chicago, will be forwarded to them: Beulah Bassett, Suifu, W. China; Martha Covert, Ningpo, China; Mary Nourse, Hangchow, China; Helen M. Rawlings, Huchow, China; Anna V. Johnson, Jaro, Philippines; Louise Tschirch, Bassein, Burma; Thora Thomp-

son, Rangoon, Burma; Augusta Peck, Toungoon, Burma; Violette Peterson, Tharrawaddy, Burma; Stella Hartford, Moulmein, Burma; Edith G. Traver, Swatow, China; Anna E. Fredrickson, Rangoon, Burma; Bertha E. Davis, Myingyan, Burma; M. M. Larsh, Nyaunglebin, Burma.

Elena C. Lund of Jaro, P. I., has returned to this country on account of ill health and is now in Southern California. Amy Acock sailed in August for Sendai, Japan.

Be sure to read the notice of the new study book and other new literature on the advertising page.

A gift of one hundred dollars from a deceased member of the woman's missionary circle of the First Baptist Church of Plainfield, New Jersey, has been received by the treasurer, to be applied to the support of our sick and temporarily disabled missionaries. The gift is much appreciated by the Board, and the tender thoughtfulness of the woman who suggested its application is commendable.



Twenty-Four Hour a Day Club

The above heading is not the name of an organization with constitution and by-laws. It is simply the title including a "worth while" idea under which from month to month we want to talk to our Baptist young women. In these twentieth century days when the cry on all sides is for more time to accomplish the task we have set for ourselves, our young women will welcome a practical suggestion for a twenty-four-hour-a-day service.

The idea is not a new one, except perhaps in its application to the missionary activities of our Baptist young women. We want to serve. We earnestly want to make the most of our lives, and do our utmost to bring the world into captivity to Jesus Christ. We American young women have had privileges and opportunities greater than those of young women in other parts of the world, and we are anxious to pass on to others what has made our own lives strong. Naturally, as Christians, we look first to our

church to present something big enough to claim our best.

Do you know that if we should grow confidential and talk secrets we would be obliged to confess to each other that our Baptist young women are really doing very little for foreign missions. We have not begun to "measure up." There is now and then a group of young women as an organized Sunday school class, Nearer and Farther Lights, or a Young Woman's Missionary Society, who are undertaking definite responsibility for work on the foreign field, but the great number are doing really nothing. We know that it was our Lord's last command that the gospel should be given to the ends of the earth, and we know that the opportunity for the investment of money and of lives for Him has never been equaled, but we have not taken time to discover what our part is in this great world service. The harvest is falling to the ground ungathered while we wait.

Can you go? If you have the preparation and are free to do so, your duty is plain. If you cannot go, can you send? If it is impossible for you to pay the entire salary of a missionary, can you not pay a part of it and in this way really double your life for six months, living it here and living it there? If you cannot take six months or three or even a week of the missionary's time, can you not take A DAY? Then like Pippa in Browning's "Pippa Passes," there will be in the three hundred and sixty-five, *one glorious day*. It will be a day of twenty-four-hour service—twelve hours here and twelve hours in the Orient. Into the school in China, India, or Japan you will go to teach that glorious day. Or, perhaps, with a native Bible woman you will go out into the villages round about, gather the women together in groups and tell to ears that have never before heard such music, the story of love, of hope, of life and uplift for womanhood. Or, in the dispensary and back and forth from bed to bed in the hospital, as physician or nurse you will serve. The faces will light up as you pass and those who have not strength to speak their gratitude will tell it by the lovelight in their countenances.

Would it not be worth while to serve like this? Does not every young woman in the Baptist denomination want to "Spend a Day in the Orient"? Write to Miss E. Jean Batty, 450 East 30th Street, and she will tell you how to do it.

*

Our Magnificent Privilege!

BY ELLA D. MACLAURIN

Surely these are wonderful days—days of marvellous opportunity and privilege. As John Mott says: "In all history there has never been a period when such vast multitudes of people were in the midst of such stupendous changes, economic, social, educational and religious." How can I become a *vital factor* in this stirring time, do you ask? Let me suggest three ways!

I. BY A CAMPAIGN OF EDUCATION

You can cooperate with your pastor and your state officers in securing the adoption by every church of a constructive, progressive policy with definite aims to accomplish each year.

II. BY GIFTS THAT WILL REPRESENT REAL GENUINE SACRIFICE

Money can talk all languages. The greatest literary achievement in human history is the translation of the Word of God into 534 different languages. Money made this possible. Money will make it possible for you and me to tell the story of the risen Christ twenty-four hours every day.

1. Every dollar given to foreign missions will do one of the following things:

- (a) Keep a child from starving for 50 days.
- (b) Pay for the education of an orphan for 25 days.
- (c) Furnish a teacher for untaught children for two weeks.
- (d) Send out a Bible woman for one week who may reach at least 14 villages and 1,400 people.
- (e) Buy 50 copies of the gospel in any language.
- (f) Pay a missionary's salary for more than half a day.
- (g) Support a bed in a hospital for two weeks, or \$3 will support

a missionary and her work for a whole day.

2. Join the "Larger Gift League."
 - (a) Sixty League members, giving \$10 each, can support one of our missionaries in India, China, Japan, Burma and Assam.
 - (b) One League member giving \$600 can provide the salary of a missionary, or by a gift of \$1,000 can not only support the missionary, but also her work for a whole year.
3. Help remove the "Barrier of Debt."
 - (a) By finding one or more women in your church who will each give \$100; or
 - (b) Four women who will combine and give \$25 each; or
 - (c) Ten women who will give \$10 each or
 - (d) Twenty women who will give \$5 each; or
 - (e) One hundred women who will give \$1 each and thus have a share in removing the "Barrier" which stands between Christ and the women of the Orient.

III. BY BELIEVING, PERSISTENT, PREVAILING PRAYER!

"The evangelization of the world depends first of all upon a revival of prayer. Deeper than the need for men—ay, deep down at the bottom of our spiritless life, is the need for the forgotten secret of prevailing, world-wide prayer."

*

Program for November

III. AN EDUCATIONAL REFORMATION

"If any of you lack wisdom, let him ask of God that giveth to all men liberally"—James 1:5.

PRAYER. That the "Western learning" which is permeating China may also be Christian learning.

1. The Oldtime Chinese School (pp. 88-99).
2. "Western Learning"—Schools and Colleges (pp. 88-99).
3. The Call of the Chinese Woman (pp. 110-114; 130-131; 134-135).
- "The most significant reform is that girls are sharing in the national education."
4. Some Mission Schools (pp. 115-124; 135-137).
5. Christian America's Unprecedented Opportunity (pp. 124-129).
6. Map Exercises: Locate the schools maintained by our Society.

POSTER: Mariner's compass with star.

LETTERING: "The Course of New China toward the Bright and Morning Star."

Missionary Program Topics for 1912

<i>January.</i>	HOME MISSIONS IN NEWER PARTS OF OUR COUNTRY.
<i>February.</i>	HOME MISSIONS IN CITIES.
<i>March.</i>	HOME MISSIONS FOR NEGROES.
<i>April.</i>	PUBLICATION SOCIETY WORK. CHAPEL CARS AND COLPORTERS.
<i>May.</i>	BIBLE, TRACT AND SUNDAY SCHOOL.
<i>June.</i>	THE NORTHERN BAPTIST CONVENTION.
<i>July.</i>	STATE WORK.
<i>August.</i>	OUR EDUCATIONAL WORK.
<i>September.</i>	HOW OUR MISSIONARY EVANGELISTS DO THEIR WORK.
<i>October.</i>	OUR MEDICAL MISSIONARIES.
<i>November.</i>	BAPTIST SCHOOLS AND COLLEGES IN THE ORIENT.
<i>December.</i>	BAPTIST MISSIONS IN AFRICA.



November Topic : Baptist Schools and Colleges in the Orient

HYMN: "Arm of the Lord, Awake." No. 53. Forward Movement Hymnal. Price per copy 15 cents.

HYMN: "I Hear Ten Thousand Voices Singing." No. 2. Forward Movement Hymnal.

BRIEF PRAYER: That our mission schools in the Philippines may have a large part in bringing the students out of Catholicism, that the Christian pupils in our schools in Africa may become shining lights in that heathen country and that the training school at Kimpesi, Belgian Congo, may exert a widespread Christian influence.

SCRIPTURE READING: Matthew 5: 17-21.

HYMN: "Lord, Speak to Me." No. 55. Forward Movement Hymnal.

BRIEF BUT SPICY NARRATIVES of the unique organization of the Jaro Industrial School, the wonderful prospects for our boys' academies in China, and for the Japan Baptist Theological seminary, and the extensive work done by our educational institutions in India, giving particular attention to Rangoon Baptist College. Allow each speaker five minutes. Excellent material may be obtained in the Handbook (20 cents), the Annual Report, free except for postage 8 cents, "The Jaro Industrial School" (3 cents), the "Pearl of the Orient," sample copies free, Report Letters, free on request, "Wayland Academy—Its Story" (5 cents), and "Duncan Baptist Academy" (5 cents).

SOLO AND CHORUS: "We've a Story to Tell." No. 6. Forward Movement Hymnal.

THE STORY OF SHIN FAT: Let a young man in Chinese costume tell the story of Shin Fat, a Chinese schoolboy. Material may be obtained in "Shin Fat," price per copy one cent.

HYMN: "Hail to the Brightness." No. 44. Forward Movement Hymnal.

BENEDICTION: Last passage of Reading 14. Forward Movement Hymnal.

NOTE.—Material referred to can be obtained on application to the Literature Department, American Baptist Foreign Mission Society, Box 41, Boston, Mass. A dozen colored post cards, price per set 25 cents, which will be found most helpful in carrying out this program, may be obtained from the Literature Department.

FROM THE EDITOR'S NOTE BOOK

A Good Record

Of the churches in Montana having over seventy members, only one is without a MISSIONS club. It is significant that even that church had a MISSIONS club when it had a missionary pastor, but shortly after he left the club expired and it has not been renewed as yet. Many of the churches with less than seventy members have clubs also, and Montana comes close to being the banner state in this respect.

The Sunrise and Sunset of Indian Life

The cover design of MISSIONS this month is from a photograph taken by our missionary among the Crow Indians in Montana, William A. Petzoldt, and the enlargement is by H. E. Ransier, a Baptist layman of Manlius, N. Y. The enlargement is a beautiful work of the photographer's art, and is 15 x 19 in size, and can be secured from Mr. Ransier for \$1.50 postpaid. Suitably framed it would make something really worth while in Indian portraiture, with the added interest that it came from one of our mission fields. Just the thing for the den or office.

A Helpful Pastor

WILLOWS, August 23, 1912.

DEAR EDITOR:—While on a two months' vacation in the Sierra Nevada mountains I picked up the enclosed six subscriptions. This makes fifty and more that I have sent in this year. The subscribers include members of every denomination and of none. The work is easy, pleasant, and very profitable to the church. Yours cordially,

F. I. DREXLER,
Pastor First Baptist Church.

Helping the Backward Peoples

The American Missionary Association (Congregational) has more than 15,000 pupils in the seventy schools maintained among the Negroes. Of these about 200 are in college courses and 150 studying

for the ministry. The Association also has 1,700 students in its ten academies in the Appalachian Mountains, besides 446 students in Piedmont College, Demarest, Ga. In its Indian missions it has 20 churches with 1,300 members, 34 missionaries, 22 preaching stations, and three schools with 200 pupils. It also has oriental missions in California, 13 churches having 670 members, and 23 schools enrolling over 1,400 scholars.

Church Membership Figures

The Independent for August 22 contains a most instructive article with statistics on Church Membership, by William B. Bailey, Ph.D., assistant professor of Political Economy at Yale. Of the 92,000,000 inhabitants of the United States, he says, about 33,000,000 are church members, of whom 20,300,000 are Protestants and 12,000,000 Roman Catholics. The average size of the Protestant churches is 104 members and of the Roman Catholic 969. The Baptists in 1906 numbered 5,660,000 having nearly doubled in sixteen years. In Protestant churches 39.3 per cent. of the members are males, while in the Roman Catholic exactly half are males. The total value of church property, is \$1,250,000,000 and of this \$935,000,000 belongs to Protestant bodies and \$292,000,000 to the Roman Catholics. There are reported to be 164,830 ministers, of whom 146,451 serve Protestant churches and the average salary paid these ministers was \$663 per capita.

More's the Pity

Word and Way: Hymn singing is on the decline. This, we believe, is to be deplored. The substitution in public worship of cheap and trashy songs for sensible, reverent, worshipful hymns indicates degeneration of the spirit of true spiritual worship. Turn through the average modern song book and you will find an abundance of cheap rhyme, rotten theology, and giddy, flippant, jaunty music.



A California Summer School

The Federate Summer School of Missions at Mount Hermon in the Santa Cruz Mountains, California, held its sessions July 22-29. We Baptists were quite in evidence this year, the president of the School now being Mrs. R. E. Beach of the First Baptist Church of Oakland. Moreover, two of the bright, particular "stars" of the program were Baptists. One was Mrs. George W. Coleman of Boston, who three times addressed the evening audiences, speaking on "Mormonism," "The Council of Women for Home Missions," (of which she is president), and "The Ford Hall Movement in Boston."

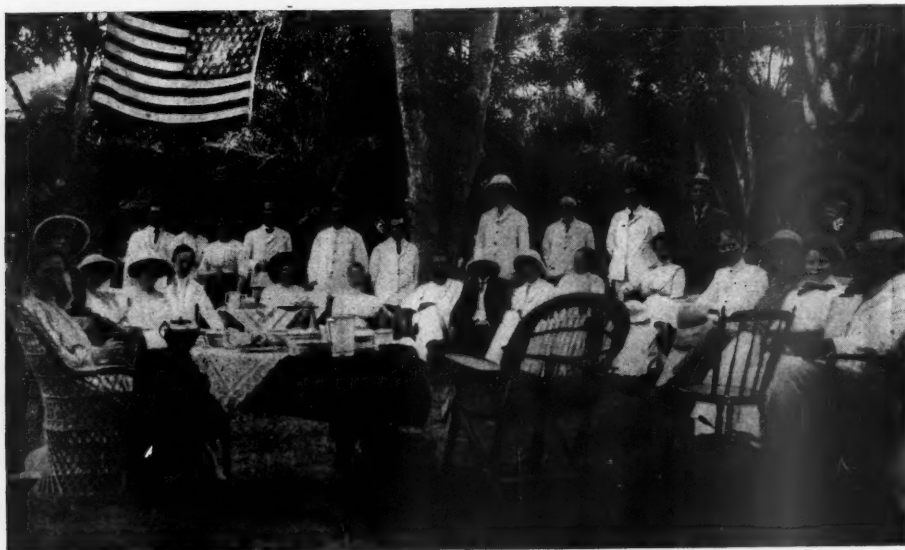
Another Baptist who rejoiced her hearers with her brilliancy and wisdom was Mrs. L. E. Hicks, for twenty years missionary in Burma, teaching at our Baptist College at Rangoon. Dr. Hicks, her husband, is president *emeritus* of that college. Mrs. Hicks spoke on "The Reli-

gions of Asia." Then we had another Baptist missionary with us, Mrs. A. K. Gurney of Assam, who had with her the picture of her former home at Darjeeling.

The two new text books, "China's New Day" and "Mormonism, the Islam of America," were taught by Mrs. D. B. Wells, so widely known in eastern summer schools. She also gave morning Bible talks on "Kingdom Life." A reception was given to Mrs. Wells, Mrs. Coleman and Mrs. Hicks.

A burning topic was Mormonism. There are 60,000 Mormons in California. In order to petition Congress to have polygamy declared a national offense, it is necessary that thirty-two states should join in legislative appeal. Twenty-three states have already passed this appeal. Nine more states are needed. What has your State done about it? Will you find out? Perhaps this is work for you.

MARY E. BAMFORD, *Press Sec'y.*



FOURTH OF JULY TEA AT THE CONGO CONFERENCE OF 1912



MISSIONARY PERSONAL

Rev. W. F. Beaman of Shanghai, who was forced to return to this country several months ago on account of ill-health, has regained his strength and plans to return to his work within a few months.

RESIGNATION OF DR. WILLIAMS

Rev. Henry Williams, D.D., district secretary of the Foreign Mission Society in the Central District, has recently resigned his position and accepted the call of the First Baptist Church in Keota, Iowa, to become its pastor. He began his work with the church the first Sunday in June, though some weeks were afterwards spent in closing up the work of his office. Dr. Williams has served the Society as District Secretary for ten years with exceptional ability, and it was with much regret that the Board of Managers accepted his resignation. He has worked loyally and perseveringly to advance the cause of foreign missions, and he will continue the good work in the pastorate.

THE OUTGOING MISSIONARIES

In the November issue we shall give a report of the conference of the outgoing missionaries and the farewell services—one of the interesting events of the missionary year. The language studies occupied the days from Tuesday, Sept. 3, to Sept. 10, and the conference from Thursday, Sept. 12, to Wednesday, Sept. 18, with public services on Thursday, the 19th. The sailing from Boston was on Tuesday, Sept. 24.

A GREAT WORK IN BURMA

Rev. W. H. S. Hascall, who has been appointed General Evangelist for Burmese-speaking people in Burma, writes: "After some work of the more usual character in Rangoon and Toungoo, Mrs. Hascall and I came by invitation to Man-

dalay on the 3d of July. A large Gospel tent has been purchased by Mr. McCurdy, the missionary of this station, and here night after night the Burmans gather in crowds to hear, not a discussion of Buddhism, but plain explanations of God's plan of salvation as revealed to man in the Scriptures. We sometimes have more than 500 present. They listen quietly and earnestly from seven in the evening until nine or later as we sing and one after another tells the story. Usually three native preachers lead and then I tell of God's greatest manifestation of love, and urge them to give heed to the message of the King of kings. When we close, they stand as if loth to leave. Day by day preachers and Bible women go out through the city speaking from house to house as they have opportunity; and daily I meet the pupils of the High School and seek to lead them to Christ. Several are asking baptism and we know that some others are being profoundly impressed. We have campaigns planned in various places reaching far into November, and after that the new Motor Launch will be in commission for four months' work in the Delta."

MR. RUSSELL TO SERVE AS ACTING DISTRICT SECRETARY

The return of Dr. William E. Witter, the New England District Secretary of the American Baptist Foreign Mission Society to foreign missionary service in Assam makes necessary the appointment of a new secretary to fill the position. Rev. J. Francis Russell of Capiz, Philippine Islands, who is at present in this country on furlough, has kindly consented to carry on Dr. Witter's work until a permanent arrangement can be reached. He may be addressed at Ford Building, Boston, Mass.

DEATH OF MR. E. N. HARRIS

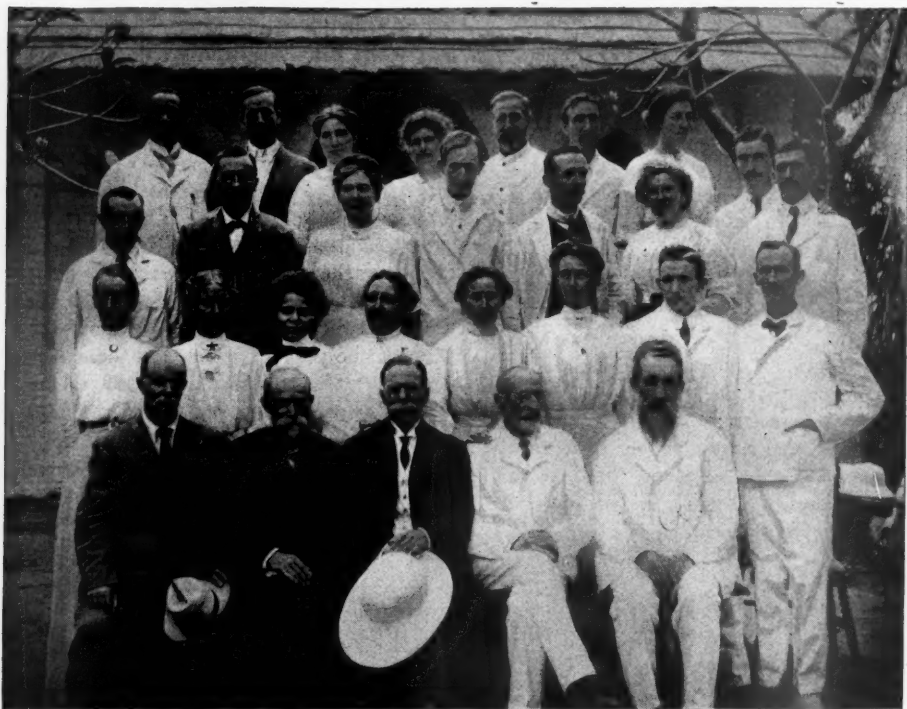
The many friends in this country of Mrs. E. N. Harris will be grieved to learn of

her unexpected death. On the morning of July 30 Mrs. Harris gathered with the friends at the Rooms in their daily devotional service, and in the afternoon she sailed from Boston for Shwegyin, Burma, to join her husband from whom she has been separated several years on account of her ill-health which had kept her in this country. A cablegram received here August 22 told of her death on shipboard the previous day on the Red Sea, but no further particulars have yet been received. Two sons, one eighteen years old and the other fourteen, are left in this country.

tor thinks the people must have appreciated the doctors who have preceded him judging from the welcome he received. With Mrs. Bain's help through the first strange weeks in hospital and dispensary Dr. Parsons already has the work well in hand. Mrs. Parsons being a trained nurse will add much to the efficiency of the medical staff.

Mr. Richards is looking vigorous and says that Mrs. Richards has been smiling all the time since her return home. "There's no place like home."

Mr. Moody writes, "The work is going



MISSIONARIES AND THEIR WIVES AT THE CONGO CONFERENCE OF 1912

Congo News

Mrs. Hall arrived at Palabala by the early May boat having been very ill en route. We are glad to report Mrs. Hall much better and rejoice with Mr. and Mrs. Hall as they again resume their work together on the hill.

At Banza Manteke—Dr. and Mrs. Parsons were welcomed by crowds of singing natives as they journeyed over the hills towards their new home. The doc-

along nicely at Lukunga. We have visited most of the villages since coming back and find a general interest among the people and some with a desire for education. We have not yet attained self-support in the village school nor in the church, but with a weekly offering and two special offerings per year we expect that the natives will pay the half.

Dr. and Mrs. Leslie are preparing to leave Cuilo for the Kwilu region. It is

with a keen sense of reluctance that they desert the people, some few of whom are beginning to show interest in the gospel, and they hope that native evangelists from Banza Manteke or Sona Bata may be available and willing to go over and work the field.

Progress is reported from Ikoko. There is a large population in the back country, and the Ikoko evangelists are pushing many miles afield.

At Tshumbiri all hearts are cheered by the return of Mr. and Mrs. Billington, who received a royal welcome. Mr. Wood has made rapid progress in the language and preached his first sermon in April.

The editor of the "Congo News Letter" says the choice of Dr. Franklin as Foreign Secretary has given the greatest satisfaction to the members of the Congo Mission. "Our Congo Mission unite to thank God for calling him to this great work. We all felt when Dr. Franklin visited us that we had a sympathetic friend. He never once commiserated us, he just took us into his big brotherhood."



Excellent Showing of Rangoon Baptist College Students

Each quarter seems to contribute something to my life out here and, I trust, to my usefulness also. At least my stock of experience is accumulating continually. Our last hot season we spent in Maymyo, having never been there before. During the Bible Assembly over twenty missionaries were in the station, making quite a colony. The meetings were helpful and the experiment of holding them in Maymyo rather than Rangoon worthy of continuance. Maymyo proved very hot this year, so we failed to get as much change and refreshment as anticipated. Another thing we missed,—not, however, a disappointment,—was the series of earthquake shocks which occurred there and in Mandalay a week after our departure and wrecked some of the railway line over which we had traveled.

College has reopened with a good spirit and attendance, every one feeling encour-

aged over our excellent showing at the recent government examinations. In the I. A. class every candidate presented passed and the proportion in the first division has never been equalled by us nor, indeed, the success of the entire list. One student led all Burma by a large margin and today a large university scholarship has been awarded him. In the B. A. class two out of three passed and the third was doubtless unnerved by the death of a near relative just at the time of the examinations. He returns tomorrow and hopes to pass after repeating the year's work.—H. E. SAF-FORD, Rangoon, Burma.



"Young China in the Saddle"

We had quite a field day on Sunday last. Seventeen women were received for baptism and will probably be baptized next Sunday. The candidates, on the whole, were the most satisfactory we have yet had. We dare hope that they really have been converted. They have had much and careful instruction and many of them have had very interesting experiences. I counted 117 out in the morning, and sixty-five of these were women or girls. There are quite a number of young fellows coming now. My daughter begins next Sunday with the primary department. We have eight or ten little fellows ten years old and under, who will form the nucleus of this department.

The census is now being taken and then an election is to be held. A prominent man was recently put to death in an arbitrary way without trial, but there has been no disturbance, the people simply biding their time and expressing their will through the ballot. The present principal of the Middle School is not popular with the boys and they have determined to get rid of him. So yesterday they stopped school and spent the day on the streets and in agitation. There is no doubt that Young China is in the saddle just now.—GEO. CAMPBELL, Kaying, South China.



The Missionary as Hunter

On account of the river's rising during the rains and covering the many sand bars,

such wild animals as may be living on them swim off and are attracted to the jungle on this hill. Just last week five wild pigs came swimming down together. They were all speared in the water by some of the native men. Deer often come. Today a tigress and her mate came swimming across to land, but they were attacked and the tiger swam away to the other side of the river about a mile and a half: the tigress, however, became angry and swam directly for the crowd. One man had a shot gun, but did no damage. The tigress landed and ran for a small house near the bank. She tore down part of the wall and hid inside. I went down and tried out my rifle on her. She was a young beast about three years old, well marked, she measured eight feet, two inches. The skin will measure near ten feet when tanned.

This proves at least that Goalpara and your missionaries here are alive and have lively times. The work has moved quietly otherwise. During this time I have put on the screen to keep out mosquitoes. This is the first time that your missionaries have ever spent a peaceful rainy season here. It is indeed such a blessing to have the house screened that we wish the same for all bungalows in Assam. We thank you again for this appropriation. All the work was done with the help of several school boys. The motor boat is being built in Calcutta. We hope to have it by the first week in August. It is named Grace. From a further study of the field we are more and more impressed with the great advantage and use the boat will be to us. A conservative estimate of the water ways available during the rains would be six hundred miles.—A. C. BOWERS, Goalpara, Assam.



Rangoon Baptist College Notes

Advance is the world at Rangoon Baptist College. The year opened auspiciously in May, with Dr. Kelly at the helm. In the College and Normal departments the registration the same as last year, but the numbers in the High School and in the upper classes of the Middle School have greatly increased.

The religious atmosphere of the school is healthful. The various religious organi-

zations are now in full swing. A class of teachers is devoting the months of July and August to a study of the Mission Study textbook, "Daybreak in the Dark Continent" under the leadership of Prof. Smith. One student was baptized on July 7th. A former student in the High School, Maung Ba Thaw, has become an evangelist and is to give himself to work among the Yawyins near Myitkyina.

Under the auspices of the Sunday school a meeting was held in Cushing Hall on the evening of July 7th in commemoration of the 99th anniversary of the landing of Dr. Judson on the shores of Burma. Saya Ba, the assistant superintendent of the Sunday school, presided. Addresses were given by Major Morris, Cantonment magistrate, and by Dr. Thomas of the Theological Seminary at Insein. The usual congregation was swelled by the attendance of visitors from the Burmese church at Lanmadaw, and the pupils of Karen school at Ahlone and the Karen Woman's Bible school.

At the last examinations given by the University of Calcutta our students were very successful. Two of the three who entered for the B. A. examination succeeded in passing. Of the thirteen who entered for the I. A. examination all passed, five with credit. One of these, James A. Sandys, heads the list of students from Burma and secures a government scholarship of thirty rupees a month, tenable for two years. Sandys came to the Baptist College from our High School at Mandalay and has always attended a mission school.



Foreign Missionary Record

ARRIVED

Miss Lisbeth B. Hughes from Moulmein, Burma, at Vancouver, May 11, 1912.

SAILED

Mrs. E. N. Harris for Shwegyin, Burma, from Boston, July 30, 1912.
 Rev. C. H. D. Fisher and Mrs. Fisher for Tokyo, Japan, from San Francisco, August 10, 1912.
 Rev. W. L. Ferguson, D.D., and Mrs. Ferguson for Madras, South India, from Boston, August 13, 1912.
 Mrs. L. E. Martin and three children for Ongole, South India, from Boston, August 13, 1912.
 Miss Annie S. Magilton for Nellore, South India, from Boston, August 13, 1912.
 Miss Grace Patton for Nellore, South India, from Boston, August 13, 1912.



DEMAND FOR UBIQUITY

The missionary pastor in Idaho, as he realizes the religious destitution, wishes for ubiquity. That idea is expressed by Rev. John A. Peake, of Mountain Home. Relating some of his experiences, he says that on one occasion he drove a wild team of bronchos forty-five miles to a mining town called Pine, where he spent two nights preaching in the school house to a good congregation, a large percentage being men. The people begged for a regular preaching appointment. A Sunday school was organized through the instrumentality of the school teacher, who was made superintendent. While calling among the people the missionary learned that his sermons were the first proclamation of the gospel message there in four years. Beyond Pine about thirty-six miles is the largest mining camp in the district. It is called Atlanta, and is without any religious influence except a weak Sunday school.

This missionary has a home field which is sufficient to occupy one man's time, but in the spirit of the apostles he pushes out into the regions beyond. He has organized a young peoples' society of sixty members, most of whom are in the High School. He also holds a sacred literature class of twenty, a "Conquest Missionary" class of twenty-four, and a teachers' training class.

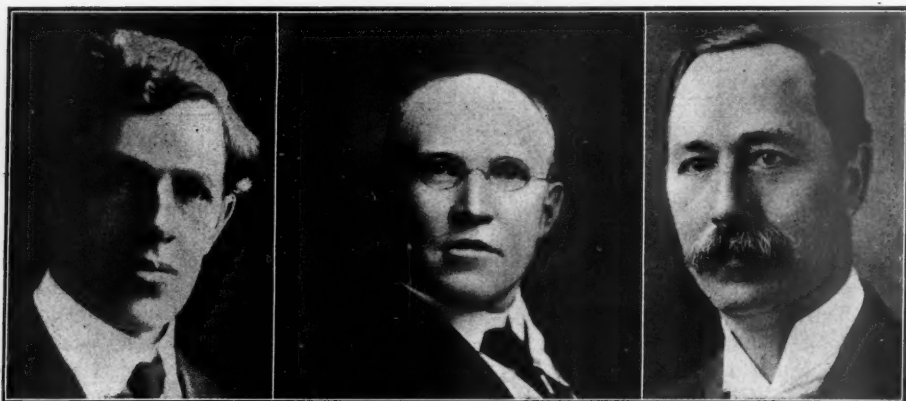
REGION FULL OF YOUNG MEN

Rev. H. B. Foskett, who has been rendering fine service in Wyoming, says: "This region is full of young men, thrifty and enterprising, who came out from eastern homes and are making the struggle of their lives. There were fifty of them in my congregation last Sunday evening, sitting on planks, singing lustily, 'Yield Not to Temptation' and 'Send the Light,' while the Pool Hall directly opposite was wide open and the balls were constantly

rattling and they had a crowd too. But we had by far the largest number. Only a portion of these young men are employed by the government. Most of them came from outside, living on claims, and their saddle ponies lined the streets. Among the 58 church members in Powell are 29 men, 15 of them young men. Our Brotherhood is a live, aggressive organization and a splendid center from which to reach out after the hundreds of men about us."

WHERE HEROISM IS REQUIRED

The name of the writer of this letter is omitted, but the story it tells ought not to be lost. "I came to save the church which seemed hopelessly divided. Many of the members were so discouraged that they talked of disbanding. To harmonize the opposition if possible was my aim, but in this I partly failed, because a leader kept up a continual agitation. Then it was that I determined by God's help to inspire hope and lead the loyal ones forward. I have met with headaches and heartaches. My salary was much less than usual. Sickness in my family cost me \$250, and all made the road a rough one. Last year too we lost by removal from the place out of our congregation old and young between 80 and 90, including some of our strongest financial supporters, and none have come to take their places. We have passed through all as prisoners of hope for three years. My wife and myself are physically worn out, but the church lives. The salary is \$700 of which the Home Mission Society gives \$100. The benevolences of the church are not neglected. Our membership is 53 with no wealth represented. Last year we gave to Foreign Missions \$45; to Home Missions \$20; and to State Convention \$27. We are trying our best, relying wholly on the power of Christ to sustain."



REV. W. L. FOWLE
PASTOR EVANGELIST

REV. FRED BERRY, IOWA
STATE EVANGELIST

REV. P. C. NELSON
GENERAL EVANGELIST

Evangelism in the Middle West

BY REV. FRED BERRY

We have tried to have a state-wide view of the needs of all our churches, small and great, with or without pastors. Our aim has been to supply pastors to such churches as have none, for we have found it almost useless to hold meetings in fields and then run away and leave them to become discouraged and lapse back into sin with no pastoral care.

Our method has been to work in groups of churches, conducting simultaneous series of meetings. These have often included a whole association and sometimes we have worked in three associations at once. The news of meetings in one place with numerous conversions reported have greatly encouraged those who were conducting meetings in neighboring churches.

The leader of this movement is the State Evangelist, who is employed jointly by the Convention and the Home Mission Society, having general charge of all the other workers. He arranges the plan of campaign, and conducts evangelistic conferences which lead to special meetings of a most aggressive kind. The movement employs also independent evangelists whose credentials are carefully scanned. Evangelistic pastors are also used as often as they can be spared from their churches, and many of these are discovering their gifts as they are pushed out into the work, while the churches they serve have felt the result of their larger experience and

increased faith. During the last year thirty-three pastors helped in the meetings, doing efficient work and reaching many weak fields not previously touched. We have also been able to utilize the evangelistic bands in both our Baptist colleges. These students have conducted meetings during vacation periods, sometimes leading their own services and often assisted by one or more pastors who have gone with them. This has been of important assistance to the young men who have gained a real experience in active Christian work. The pastors at large also have cooperated with us in our campaign.

We have certainly succeeded in executing an organized plan simple enough so that all our people can understand it, and we are glad to report that it met with success. During the year 906 conversions were reported as the result of the evangelistic meetings conducted in the way which we have described. Sixty-seven series of meetings were conducted, thirty-three pastors cooperated, and eighteen evangelists and singers assisted. The collections amounted to \$3,618.86, and the actual cost to the Home Mission Society and the State Convention of Iowa was \$756.04, which was divided equally between the two Societies cooperating. In Iowa it is felt that a demonstration has been made of a simple and yet effective form of a state-wide evangelistic movement, kept constantly under the control of the churches and with results which have left no painful discords in our work.

A Missionary Helper

BY REV. L. G. CLARK, OF MONTANA

MRS. W. A. Petzoldt has doubtless made the largest contribution yet given to the Crow Indian Mission. Into this "treasury of the Lord" "she did cast in all that she had, even her life." When Mr. Petzoldt was asked by the

Home Mission Society to take charge of this work, his good wife, in the calm yet earnest spirit so characteristic of her, at once consented to go and share with him all the toil and trial of soul involved in the planting of a Christian mission among the Crow Indians. Only the Master himself understands fully what this has meant. The leaving of a pleasant home and all the comfort and delight incident to the life of a pastor's wife beloved and honored by a cultured community, in a city like Sheridan, Wyoming, to go to a lonely mountain valley and devote her life, humbly, patiently and cheerfully to the task of helping uplift the poor, despised and long neglected Crow Indians, in all their physical and moral degradation, wretchedness and despair, was indeed something worthy a real heroine of the cross.

In December, 1903, Mrs. Petzoldt with her two little children accompanied her husband to Lodge Grass, Montana, and began her loving and helpful ministry as a Christian woman among the Crow Indians. From that time to the present she has ever proved herself an angel of mercy to these poor people in their manifold and great need. With a mother's sympathy and a Christian's love she has gone about doing good, ever ministering to them in their sickness and poverty, their wretchedness and sin.

She has helped much in the transformation of their lives and their homes. She has aided in leading many into "the Jesus road," and teaching them, and their children, the joy and blessedness of Christian living. The writer is one who has had the privilege of visiting the mission many times; and he has always been made to feel deeply conscious of the fact that Mrs. Petzoldt is doing a work for the Lord the cost of which is more than we can understand.

Especially was he impressed with this thought during his first visit after the mission was established. With Mr. and Mrs. Petzoldt and their little girl he walked a short distance from the new mission-house that was then being erected, and stood with them by a lonely little grave under the trees. There they told



(MRS. W. A. PETZOLDT IN INDIAN COSTUME)

him how, very soon after they came to Lodge Grass, their baby boy, Cedric, was taken very sick, and they were so far away that the doctor could not get there in time to give the needed help. The sad, patient face of the Christian mother, who in silence wept at the grave of her child, made us feel that all the *money* given is after all only a small part of the *real* cost of our mission work at home and abroad.



Hartshorn Memorial College

BY HENRY M. KING

PRESIDENT OF THE BOARD OF TRUSTEES

The retirement of Rev. Lyman B. Tefft, D.D., from the presidency of Hartshorn Memorial College in Richmond calls for a public recognition of his long and faithful service. The founding of the College twenty-nine years ago by Mr. Joseph C. Hartshorn, then of Providence, in memory of his wife, was at the suggestion of Dr. Tefft, who planned its character, defined its purpose and aim as expressed in its charter, and has presided over its successful career until the present time. The College has been one of our most useful and honored schools in the South, and was never more prosperous than now. It enjoys the confidence of Baptists, both white and colored, and the affectionate and loyal support of a large body of alumnae, many of whom are filling positions of great usefulness. Only his advancing years and need of rest have compelled Dr. Tefft to resign. The Trustees feel that they are fortunate in securing as his successor George W. Rigler, D.D., of Lonsdale, R. I., who by experience as teacher and pastor has won the confidence of all who know him in his Christian character, ability and fitness for his new and responsible position.

The fine property of the College valued at more than \$125,000 has been secured by the original gift and subsequent bequest of the generous founder. The College is still to have the aid of the Home Mission Society and the Women's Home Mission Society in the support of some of its teachers. The trustees in reluctantly accepting the resignation of Dr. Tefft unanimously adopted the following minute of

appreciation, and ordered it placed upon their records:

"In accepting the resignation of Rev. Lyman B. Tefft, D.D., from the presidency of the Hartshorn Memorial College, we desire to express to him and to place on record our great appreciation of his long and successful service in behalf of the education of the Negro people of the South. He is the only President the College has had during the twenty-nine years of its existence.

After graduating at Brown University in 1858 and at the Rochester Theological Seminary in 1860, and having an experience as teacher and pastor in the North for fourteen years, he served for nine years as Associate Principal of the Normal and Theological Institute in Nashville, Tenn., an institution for the education of colored young people. With this rich experience and in the maturity of his powers he entered upon the task of planning and guiding and carrying forward the work of Hartshorn College. Through his personal acquaintance and influence with Mr. Joseph C. Hartshorn, the latter was prompted to make generous provision for the founding of the College.

The experience of Dr. Tefft at Nashville had given to him wise and strong convictions as to the character of the education needed by the recently emancipated race, and the manner in which it should be carried forward. It should be industrial and normal as well as collegiate education; it should be a separate education for young women, and above all it should be thoroughly Christian, having in view the training of the hand and the mind and the character amid surroundings as free as possible from temptation, and as conducive as possible to the inculcation of high ideals of Christian womanhood. These views harmonized with those of Mr. Hartshorn, and upon this basis the College was founded, and has been most faithfully administered by Dr. Tefft. The College is in some true sense his child, and has been moulded by his fatherly hand.

The education given by the College has been thorough, its discipline has been excellent, and its atmosphere positively religious. Few graduates have left the College without being Christians, many of them becoming such during their student-life. The plant has been extended as the increasing number of students has demanded, and the College has acquired a reputation second to that of no similar institution in the South. Hundreds of young women have gone forth from its walls with disciplined minds and high ideals of life and service to the work of teaching and home-building among their own people.

The material interests of the College have been conducted with the utmost care and economy, and the President's administration closes with the property in excellent condition and with a small surplus in the treasury. All this prosperity and large success have been achieved by and are due under God to the wisdom, watch, care and self-denying devotion of the President. He has had the confidence and high esteem of the Trustees and friends of the College, and has won the gratitude and affection of all the students.

It should be said that the devotion and self-sacrificing interest of Dr. Tefft have been equally shared by his daughter, who has given free her valuable services as a teacher for all these years, and at the same time has furnished the salary of another teacher.

We deeply regret that advancing years have compelled Dr. Tefft to present his resignation, but we are happy that he is to be a member of the Board of Trustees, and that the College is still to have the benefit of his wisdom and long experience. We wish for him many years of rest and enjoyment now that he lays down the heavy responsibilities which he has borne so long."



REV. AND MRS. H. D. ZIMMERMAN AND THREE CHINESE CONVERTS BAPTIZED AT THE FIRST BAPTIST CHURCH, OGDEN, UTAH

Chinese Converts in Utah

Prof. J. A. Smith, President of the Utah Baptist Convention, says: "Your readers will be interested in the enclosed picture, and the following articles from the wife of the pastor of the First Baptist Church at Ogden, Utah, Rev. H. D. Zimmerman. This baptismal scene, on the evening of July 14th, will long be remembered by the members of the oldest Baptist Church in Utah. All who know Utah, as some of us older residents know it, realize what a difficult missionary field it is, and sometimes workers have found it more satisfactory to go after the foreigners, especially among the young. But we will let Mrs. Zimmerman tell the story in her own words:

"Perhaps a line or two telling you of some of our experiences with these three Chinese boys may interest you. It is needless for me to tell you that we love them, and feel that they love us. For over ten months they have been coming to our home nearly every day, and it was only after asking many questions, and

sometimes keeping them for hours, that we said to them, 'Do you believe Jesus is God?' When being examined for baptism one of the deacons addressed one of the boys in this way: 'Why, Wan, do you wish to be baptized?' His answer was, 'Because Jesus was.'

"Sometimes the work has been very trying, but we feel that God alone knows the result, and it may be great. All three boys are from the best Chinese families. One says he wishes to be a doctor, one a merchant, and one a mechanic. We believe their conversion is not only of the mind, but of the heart. Their names are Kay Leo, age 12, Wan Tong, age 13, and Leon Ming, age 14.

"Brother, sister, if you want to do something that will bring to you satisfaction and deep joy, try and lead some of these fine boys to the Master. Knowing you are obeying the Lord's command: 'Go ye, make disciples of all nations.' Sometimes we become very weary in the Utah work. You will never know the difficulties here until you try some of our fields, but God is blessing us abundantly."

CHAPEL CAR AND COLPORTER

SWEDISH CONFERENCE IN MINNESOTA

Our Minnesota Swedish Conference convened for five days at Willmar. There were 125 delegates and more than that number of visitors. Dr. Ketman gave the best address on the work of our Society that the Conference ever listened to. I had charge of the Sunday school session which had one half day. By being up at four in the morning on Children's Day I was in three churches and schools giving an address at each. They were St. Paul First, Minneapolis First, and Cambridge, all Swedish, and all interesting exercises. I am enclosing an address and picture of a boy at St. Paul First Church. Also a picture of triplets in the same school that graduated with a class of over forty from the primary department. St. Paul First Swedish Church has 600 members, Rev. G. Arvid Hagstrom pastor, and a school over 900, making it the largest Swedish Baptist school in the land.—M. BERGLUND.

A BOY'S SPEECH

Edward Boberg, 12 years of age, spoke the following piece in the Swedish language, on Children's Day, June 9th, in the First Swedish Baptist Church, St. Paul, Minn.

"It is my privilege to thank you all in behalf of the Sunday school, for the interest you have shown us today. We have tried to do our very best, and if any mistakes have been done we ask you to overlook them. It is a pleasure for us as a Sunday school to be here on Children's Day, together with our parents and friends to get a greater view and interest of this important work, among children, young people and adults. I am very glad that I can say, that in our school we have classes for all ages, and we invite you all to meet with us every Sunday morning at half past nine, when we meet for Bible study.

"Will also remind you of the fact, that

there are some who have not the privilege we have. In many places they have no Sunday schools and at some places the people have not even a Bible. The Amer-



EDWARD BOBERG

ican Baptist Publication Society does a great work in such places. They send out men to preach the gospel, organize Sunday schools and churches, to some places they send out colporters to go and find those who are living far off from Christian people. These men distribute the Bible and other good literature, do house-to-house visitation, lead meetings, organize Sunday schools, and in every way try to make Christ known among the people. The Society has six chapel cars, they are taken into places where the people do not

have churches to go to. These cars are built like a chapel and are sent to different places and directions. The missionaries on the car, have meetings, visit the people, give out Bibles and literature, organize Sunday schools and churches. This work cannot go on without money, and it is *our* and *your* privilege to give an offering to this work. Today we want a large offering! We are thankful to God that we can go to Sunday school and there learn to love Jesus Christ, and with our whole heart we thank our teachers who work so faithfully, and may God bless your work and many souls be saved. At last I want to thank every one, who has in one way or another, taken part in celebrating Children's Day."

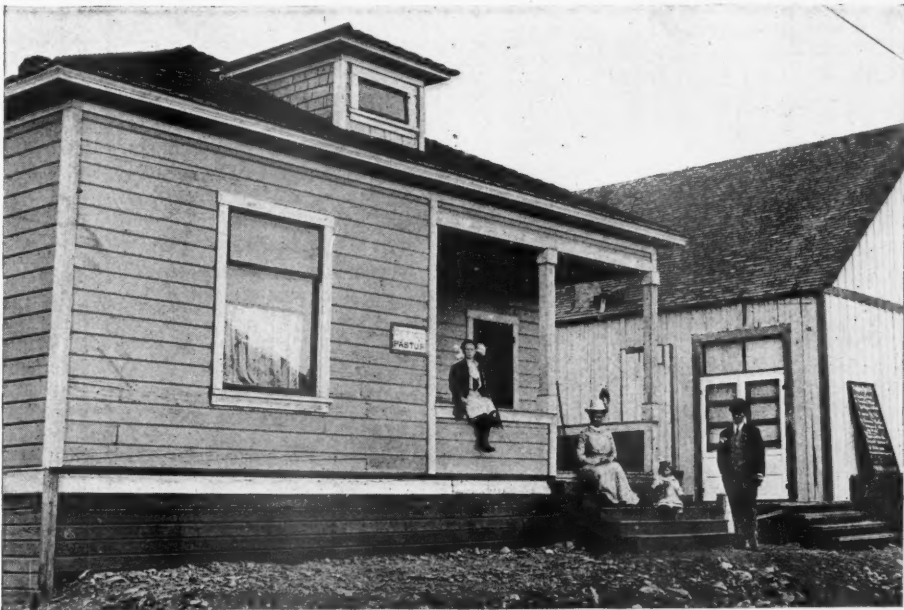
A GOOD WORD FROM OREGON

I have reached a large territory and I trust some people's hearts also. At South Yamhill I found the people at work and a good Bible school with very earnest teachers. Monmouth (a landmark church) is longing for a better work and wants the colporteur to give them some services this fall as soon as the State Normal opens up. I found the new pastor at Corvallis getting a hold on the work

there as no man has since I have been in the State; the Bible school has doubled and the prayer meeting is attended in a way I never saw before. As I went on to the south I found a large community practically Baptists all on account of a few of those tracts on "*My Duty Toward Baptism*" which I distributed there some six years ago. I was in the town and territory of Junction City for awhile and aided them in a tent meeting. God gave a great blessing to that place for several men and their wives were converted and a Catholic Italian family came out and were baptized. There is a growing desire for the colporteur evangelistic work.—J. L. WHIRRY.

AN EFFECTIVE EVANGELIST

Pastor J. C. Holmes, of Arkansas City, says, in *Word and Way*: "Brother Killian is a true man of God. He does not claim to be an evangelist, but a pastor's helper, and he truly is a helper. He has no trick or high-pressure methods, but he preaches the gospel in its purity and simplicity." Mrs. Killian's aid in singing and working among the women and children is recognized also.



D. C. WILLIAMS AND FAMILY, GLOBE, ARIZ., RECENTLY APPOINTED SUNDAY-SCHOOL DIRECTOR OF ARIZONA FOR THE PUBLICATION SOCIETY

MISSIONS

Missions in the Magazines

National rather than international affairs seem to hold the right of way in the magazines this month, a thing which is not to be wondered at, considering the present political excitement. But a few articles are worthy of the thoughtful reader's attention, particularly two good papers on the mission of the Christian church in China as seen by two very different persons. The first article, by Mary V. Glenton, M. D., tells of the terrible days in Hankow when the city was fired and the dead and wounded were being brought in, and of the opening of the churches as hospitals. The divinity students and native pastors were most loyal and helpful,—acting as nurses, holding daily devotional services, bringing in the wounded,—nothing and no one was overlooked in their ministrations. "Was ever church more truly the house of God?" is the question of the writer. This paper is in the *Churchman* for August 24. The second paper is in the July *International Review of Missions*, "A Chinese Churchman on the Church in China."

The *Literary Digest* for August 24 gives the latest facts about the "Prospects of the Chinese Loan." As is known, the Chinese government agreed to accept the loan of the six nations on the conditions made by them,—that the expenditures of the government be subject to the inspection of representatives of the syndicate and that the salt taxes be offered as a security for the loan,—provided that \$50,000,000 were immediately delivered to the government. The syndicate hesitated to accept any such terms and China is now in great financial embarrassment. The Chinese government cannot understand this hesitation, for it considers the Republic more firmly established than the Manchu government ever was. Japan looks on with much apprehension at China's attitude regarding this loan. One Japan paper says "The present government is even less trustworthy than the government it has replaced. There are certainly more party strife and divided counsels, while the authority of the central government extends only to a limited number of provinces close to Peking."

"A New Color Bar" is the title of an especially fine article in the *Contemporary*

Review for August. The British Empire has always boasted that the Imperial Government never made any discriminations with regard to the color, race or creed of its subjects, but allowed them to embark in trade and industry on an equal footing with Europeans. In 1905, however, a regulation was passed depriving all non-European British subjects in Hong Kong, the Straits Settlements and the Federated Malay States of the right to take the examinations for Civil Service. Previously the regulations required the candidates to be "Natural-born British subjects," but the new law demanded that they be of "European descent." Eurasians claimed that this included them so it was again changed to read "of pure European descent on both sides." The regulations for police service were also screwed up to the same stringent pitch. Such action, however, would be most unwise in India, for there is a large class of educated Indians who must be given a share in the government if England desires to keep her hold on India. But in these smaller colonies the British government is so powerful that she can easily crush any dissatisfaction that may arise because of this action, though it would have been far wiser if, for this very reason, England had attempted to discover there if possible "the golden bridge between local participation and imperial control."

In "England's Present Position in India," an article in *Review of Reviews*, Heinrich Hackmann, a German pastor in London who has traveled much in India, reveals his opinion regarding the causes of the present unrest. He believes that it is political and economic, due to educating the natives above their former station in life without admitting them to one deemed adequate to their education. Consequently a large party has been formed having as watchwords, "Swaraj" and "Swadeshi," the former denoting self-government and the other industrial independence. This movement will doubtless spread, for it is of an elemental nature. "No wonder that the Young Indians are looking so intently at Japan and China; the course of events is essentially similar in the three countries. It is the natural elasticity of a nation waking up and impregnated with new ideas,